Photograph by Harold M. Lambert

GATHERING THE HARVEST

October, 1951

MEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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The Church And Harvest Time

AMERICA, AMERICA!

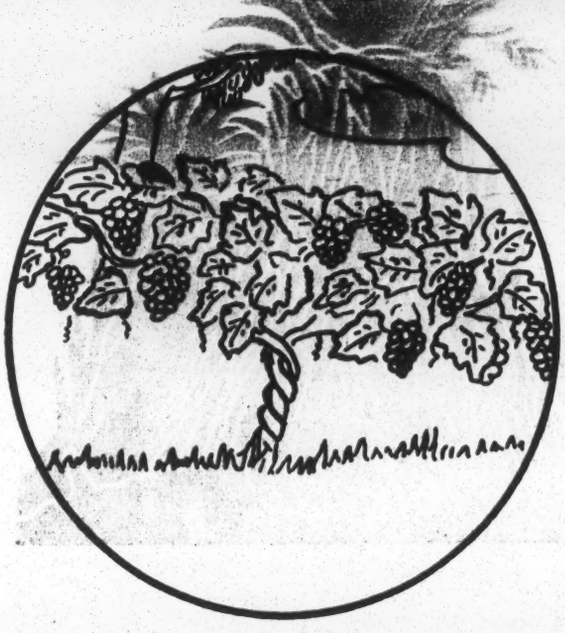
In whose heart flows the rich blood of many nations;
Into whose mountain safes God has put fabulous riches;
In whose plains the Almighty has planted harvests to feed
—The hungry multitudes of earth;
Nursed by Puritan and Pilgrim;
Defended by patriot and missionary;
Guided by pillar of cloud by day, and of fire by night;
Sanctified by faith as pure as looks up to heaven
From any land.

AMERICA!

Let thy Master make thee a saviour of men!
Let thy God flood thee, with a resistless passion for conquest;
Let thy Father lead thee over mountains and seas;
Through fire and flood
Through sickness and pain
Out to that great hour, when all shall hear the call of Christ
And the last lonely soul shall see the uplifted cross,
And the whole round world
Be bound back
To the heart of God!

From "The Women's Missionary Magazine," Volume 31

USE ME, GOD



Use me, God, in thy great harve
field,
Which stretcheth far and wide li
a wide sea.
The gatherers are so few, I fear t
precious yield
Will suffer loss. O find a pla
for me.

A place where best the strength
have will tell;
It may be one the other toil
shun.
Be it a wide or narrow place, '
well,
So that the work it holds be o
done.

—Christina Rosse

How did Christ expect men to relate themselves to His world task?

"Lift up your eyes and behold the fields!"—*Study.*

"Pray ye the Lord of the harvest that he thrust forth laborers into his harvest."—*Intercede.*

"Go ye into all the world and preach the gospel."—*Give* and *Serve.*

The Women's Missionary Magazine
Of The United Presbyterian Church

. LXV | October, 1951 | No. 2

North America

Take Root Downward
Bear Fruit Upward
2 Kings 19:30

America First — In Things of The Spirit

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in eals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over ick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but sympathy, love and understanding.

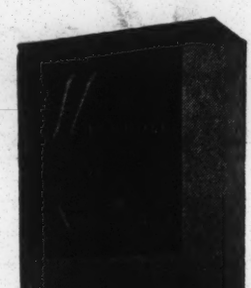
Not in treading again the old, worn, bloody pathway which ends initably in chaos and disaster, but in blazing a new trail, along which, ease God, other nations will follow, into the new Jerusalem where rs shall be no more.

Some day some nation must take that path—unless we are to lapse e again into utter barbarism—and that honor I covet for my beloved nerica.

And so, in that spirit and with these hopes, I say with all my heart l soul, "AMERICA FIRST."

—Bishop G. Ashton Oldham

America First—In Things Of The Spirit



"To one whose daily work takes him very frequently among the churches in every section of America, there comes the conviction that Protestantism in this country — and indeed everywhere in the world — is facing a decisive moment. It is delicately balanced on the knife-edge of destiny. If it leans to one side it will slip into ineffectualness and a long period of adversity and eclipse. If it should incline to the other direction, it may receive the vitality and strength that have always been given when the church has known and undertaken its mission. . . .

"All the great missionary periods, the times of Christianity's rapid expansion, have been marked by a simplicity of purpose on the part of Christian disciples. They have been periods when the church knew very clearly what it was about. Our forefathers deemed it good that the gospel should be proclaimed wherever there were men to hear it and that the church should come into existence wherever there were human beings to be drawn into this new society. . . .

"All this adds up to the necessity for a new and vigorous program of Protestant church extension. . . . Granted that for the evangelizing of the nation it is not enough merel to have more churches, and that n every congregation is an authenti and vital community of the livin church of Christ. Granted also th in many communities the need is n for more numerous churches but f churches that are more vigorou more alive, more fruitful, more ze ous and clear about their mission. . .

"In the average Protestant chur in this country it takes one hundr older members to recruit seven ne members a year. Of these seven ne members three will come by transf from other churches, leaving on four to represent a real gain for t Christian faith and cause. In oth words, it takes twenty-five enroll church members a full year to w a single new member for a typic Protestant congregation. This is pe haps one of the most disturbi signs of the low-energy condition many Protestant churches in t United States. . . .

"We have declared that our voc tion as Christians is *within* t church, helping to strengthen its f lowship, empower its outreach, ma it swiftly responsive to new nee and bring about the realization that unity without which it cann appear in its fullness and truth b fore the eyes of men.

"To bring the church into bei where it does not now exist, to e power it where it is weak, to r create it where it has fallen i desuetude and sterility, and to un its diverse families in one witn to its one Lord—this is still the p mary mission of the Christian f lowship."

"Christ loved the church and g himself for it."

A few excerpts from the 148 pages of the truly marvelous Home Mission study book, "Mission to America," by Truman B. Douglass—given here to indicate the course Christians must take if we would make America really first—in the things of the Spirit. Quotes are from pages 20, 32, 72, 74, 108, 148.

"O Lord, our horizons have vanished.
No longer is it my continent, my country,
My state, my land, but—my world.
A new world of Love, a new world for Thee."

—Adapted

National Council Of The Churches Of Christ In The U. S. A.

By JAMES M. GUTHRIE, D.D., Superintendent of Missions, New York Synod

The National Coun- of the Churches of rist in America will one year old De- nber 1. It came in- being by authoriza- n of twenty-eight otestant and East- Orthodox denomi- ions, including our n. Our 1948 Gen- l Assembly voted roval of the plan merge several co- rative agencies into a National ncil. The agencies themselves each roved the plan. The National ncil is an agency of the churches. s a federated body created by the mber denominations and responsi- to them. It is not an experiment nter-church cooperation for of the ging agencies several had been ving for nearly fifty years. There e two reasons for the establish- t of the National Council. There some overlapping in the services xisting agencies which led to con- on and waste. And there are some vices which can be better per- med by a stronger organization.

he National Council is a big or- ization. Theoretically it has a con- ency of 32,000,000. It has a get of more than $4,000,000 by h a world-wide work is sup- ed. It has 525 executives and loyees. It functions through main divisions and many ivisions called commissions departments. In some instances e are joint departments. This is in the case of evangelism which roperly recognized as being of ral importance. For administra-

mes M. Guthrie, D.D., was appointed by the General Assembly to be Chairman of the Per- t Committee on Ecumenical Affairs.

tive purposes evangelism is placed under the division of Christian Life and Work. But the divisions of Foreign Missions, Home Missions, and Christian Education are each represented by ten members on the executive committee of the joint department. Already significant developments have resulted from this arrangement. The visitation evangelism program has been carried to Japan by Dr. H. H. McConnell. Seminars in visitation evangelism for foreign missionaries on furlough are being considered. The place of Evangelism in the Christian Education program is being re-emphasized.

The governing body of the National Council is the General Board although this in turn is subject to the General Assembly which meets every two years. There are 125 members of the General Board each elected by his denomination. Representation is on a membership basis by which we are entitled to one member. In voting a member of the General Board may register dissent if he feels that the action is contrary to the will of his constituents. His communion is thereupon listed as dissenting from the majority opinion.

As an agency of the churches the National Council strives to avoid assuming any of the prerogatives of the churches. The creedal statement by which membership eligibility is determined is admittedly broad. It is broad enough to admit into cooperative fellowship those who acknowledge Jesus Christ as divine Lord and

Saviour, but narrow enough to bar those communions which deny his deity. It is perhaps not generally understood that the National Council is more exclusive than are many state and local councils of churches. There is absolutely no tendency on the part of the National Council to lower its standards so as to admit such a group as the Unitarian.

Only as the churches through their elected representatives authorize the National Council to speak can it deign to speak for the churches on social, economic, moral or international issues. Misunderstanding frequently arises as a result of unauthorized statements of unofficial pronouncements.

The scope of the National Council's activities are as vast as is the field of service of the Church itself. One area of great challenge is the field of radio, television and motion picture. Here the need for cooperative enterprise is obvious. The Broadcasting and Films Commission is projecting an expanding program designed to make full use of this medium which has been so largely captured by worldly interests.

Another objective is to unite Protestant church men in an effective organization. The primary purpose is to thereby strengthen denominational laymen's bodies. Other communions than our own are experiencing difficulty in developing an effective men's organization.

It is hoped that a Protestant body of such strength will prove effective in combating the perils of Roman Catholic power. The strategy here involves not only protest against the designs of the Roman hierarchy but a stronger presentation of the truth of God as interpreted by the Protestant Church. The Department of Public Relations has made a fine beginning in its effort to secure a more favorable Protestant press in the great metropolitan areas.

These are but a few of the are in which the National Council is e pected to justify the faith of tho who felt that mid-century conditio called for united action through agency strong enough to exalt Chri that men may look unto Him and saved.

In the minds of many people t National Council is associated wi what is believed to be a trend towa a "super church." Time alone w reveal whether its formation aided retarded the trend toward church u ion. The experience of working t gether in this larger fellowship m convince churchmen that organic u ion is desirable. On the other ha there is at present a widespre tendency to stop here. Some of t aggressive leaders who most strong advocated the formation of the N tional Council are vehemently oppos to church union except in the ca of denominational family groups.

The following paragraph from t report to the 1951 General Assemb is pertinent:

"The task of merging the activiti and the functions of eight great age cies has been tremendous. It will r quire some time, perhaps a biennium before the effect of more efficie and broader cooperation will be ma fest on the level of the local chur We therefore urge our constituen to exercise restraint in passing jud ment upon the National Council. T is a new venture at hitherto un plored heights. The National Coun is greater by far than any of the age cies which were merged in its for tion. It cannot be identified with a one of its parts. No single inter or concern of the National Coun can be segregated as being itself criterion by which the Council can judged. This first year of the Co cil's existence is a time of testing, adjustment and of exploration."

(See the Index to Vol. XXII of the 1951 Mi of the General Assembly for reference to A Assembly action and reports on "National Co of Churches.")

America's Mission—Fill The World With Fruit

By E. E. GRICE, D.D., Associate Secretary, Board of Foreign Missions of the United Presbyterian Church, Philadelphia, Pa.

l the face of the rld with fruit. Isa. 27:6

That it is the duty of America to help the world is a theme which is being more and more accepted ong us. This opens the door to at possibilities for good, but it is fraught with dangers. Unless se be avoided we shall indeed labor ain. In this article we should like ook at the danger to be avoided, real good that can be done and United Presbyterian share in it.

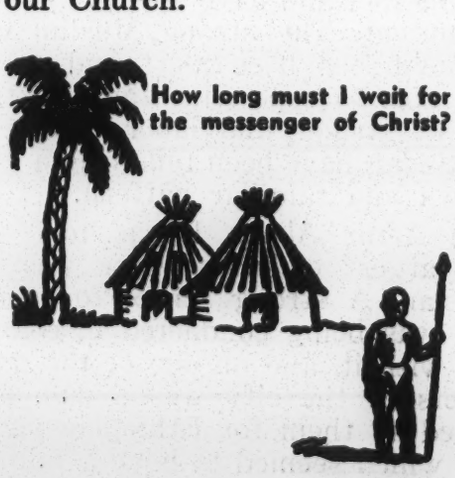
o the average non-Christian erican mind, as well as to some istians, the good that we can do ms to be summed up in material —wheat for India, better farming living conditions, better banking armaments.

e shall not here argue the value he above. Most of us will admit e things are needful, even neces- . We know, however, that wheat out the bread of life, better living ditions without better living, and perity at the cost of the loss of soul, can profit no man. In the pose and conception of the Ameri- giver's mind there lies a danger h makes the thoughtful Chris- uneasy these days. Is the Ameri- way of life so good after all? Is od enough?

hat then is the real good which erica can do? Sending wheat to ving India is a splendid thing, an a fruit if you will, of the Chris- heart. But India still needs the d to eat which most of the world ws of. Millions there and in Amer- too are dying for want of this d. If every country in Europe d be made as prosperous as Amer- vernight and, at the same time, ot some of our popular standards of moral conduct, would that be well for the world? We know it would not.

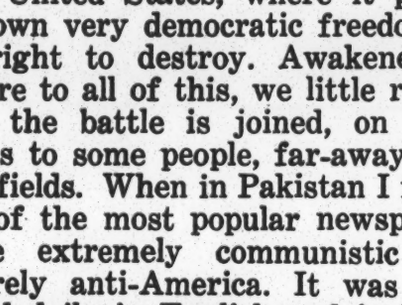
There must be a real revival of interest in the gospel that changes the lives of men and makes people better, stronger Christians, living, vital characters. This alone can fill the world with fruit. There is not space here to describe the aspects of that gospel or the points which need re-emphasis among us today. It is sufficient to say that there must ring out once more, joyous and challenging, the old, old story, both at home and abroad, the glorious gospel of our Lord and Saviour Jesus Christ. As this applies to the mission work of the United Presbyterian Church abroad, it means re-emphasis and renewed effort all along the line of our missionary endeavor.

Our own little section of the world-wide line of advance is found in Pakistan-India, Ethiopia and along the Nile valley. Our Board of Foreign Missions under the leadership of Dr. Glenn Reed, is attempting to make the United Presbyterian Church aware these days of the critical and strategic significance of the place where God in His providence has let fall the lines of missionary endeavor for our Church.



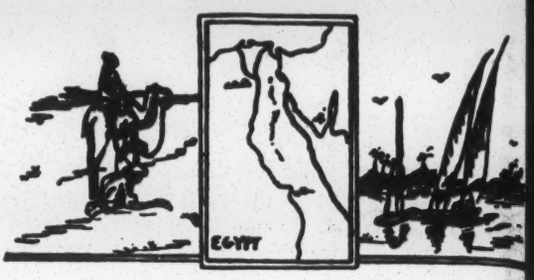
How long must I wait for the messenger of Christ?

Christendom today stands face to face with a great enemy and a great competitor. The enemy, Communism, strives for mastery in India and Pakistan as it has temporarily conquered in China and Russia and certain areas of Europe. It bids for acceptance in Egypt and the Sudan as well as in the cities and towns of our own United States, where it pleads our own very democratic freedom as its right to destroy. Awakened as we are to all of this, we little realize how the battle is joined, on what seems to some people, far-away mission fields. When in Pakistan I found one of the most popular newspapers there extremely communistic and severely anti-America. It was published daily in English and in Urdu, and its supply was each day rapidly sold off the news stands even in towns remote from cities such as Lahore and Karachi.



In Egypt the broad gap between the extremely rich and the very poor has in these days of inflation brought about a crisis. The propagandists have not been slow to take advantage of this fact and have stirred up much discontent. The strong Muslim government has been alert and so far well able to cope with the situation. Recent strikes and labor trouble in the Sudan have been following a well-known and familiar pattern.

In Addis Ababa I was told that the largest embassy there was the Russian. A strong school for young men was being conducted in connection with it, and on one of the main streets of the city was a club conducted by them for Ethiopian young men which seemed to have a fair degree of popularity.

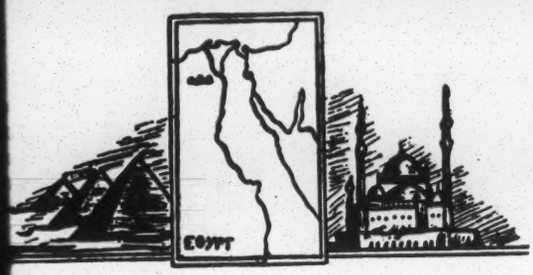


Rumors which reach us of recen disturbances may well give us caus to wonder whether their origin ma have had some connection with thes outside influences. If United Presby terian Christians of America ha filled these lands with the fruit o the gospel years ago, there woul now be no room for the tree of Com munism to grow. But even now it i not too late for us to win these land before this enemy can take them Renewed missionary purpose and zea across our Church, with God's bles ing, can do this.

But what of our competitor? Thes lands mentioned above, Pakistan an the Nile valley, as well as a part o Ethiopia, are largely Muslim. Her a great faith is at once our all against Communism and our compe titor for the lives of the people.

Islam is our ally in these land because if Communism comes it wi destroy that faith as well as Chri tianity. It is our competitor becaus the Church with its gospel bids fo the lives and hearts of men. It ask for their devotion, their loyalty an profession of faith. Islam is anothe great religion with similar demand

A tree has been planted in th garden of the Punjab, that area o Pakistan-India where the waters o five rivers sweeten the land. Th fruit of that tree is our own Unite Presbyterian Church Synod of th Punjab with its 52,000 members an a constituency of 100,000 peopl There alongside our Mission stan this Church, the largest Christia group in the great new Muslim na tion of Pakistan, the largest Musli



tion in the world. In their zeal for rist and with their fine evangel- ic spirit they are Pakistan's out- nding hope that the gospel shall ntinue to be preached as a witness that land.

Another tree has been planted by e waters of the river Nile and here ain the fruit borne is a young, rdy indigenous Church, the Synod the Nile. With its 26,000 mem- s and a constituency of 50,000 ople its churches are to be found cities and villages all along the er from the Delta in Egypt to d Medani, south of Khartoum. In dition to their contribution to the rk of the Synod and Mission in ypt this Church is now planning send missionaries to help win the gans of the South Sudan to Christ, fruitful tree indeed for which we e thanks.

In addition to the two Synods in two old mission fields we now ve coming into existence new con- gregations of believers in the newer fields of the South Sudan and Ethi- opia where the people of the pagan tribes most surely move to a new day when they shall be no longer pagan but Muslim or Christian.

These are the areas allotted to the United Presbyterian Church by the events of history and by the agree- ment of Mission comity. If we had no missionaries there, we should be faced with the solemn duty to send them quickly. Since they are there and have borne fruit, it is our duty to support them and reinforce them when necessary.

The United Presbyterian Missions along the five rivers of the Punjab and the great Nile and its tributaries are like the man of whom the Psalm- ist sang when he said, *He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.* Psalm 1:3.

Spread wide your wings.
God understands bewilderment.
Morn, noon, and night, the tasks press on
No time for rest? No time for song?
But do not huddle, hurt and worn.
Just spread your wings.

Spread wide your wings.
You need not bear yourself along.
God's mighty winds of power and strength
Are waiting, steady, sure and strong.
Oh, let them lift you up and on.
Spread wide your wings.

—Carol McAfee Morgan
Courtesy of the author.

+ PROGRAM SUGGESTIONS

North America

This month we are challenged to look squarely at our own land.

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!"

These words, by Sir Walter Scott, fill us with pride as we think of America! Our nation has risen rapidly to positions of *firsts* in greatness and power. But Christians know that the only way any nation can really be *first* is by standing highest in "things of the Spirit." (p. 66)

The Christian attitude is:
When my country is right, I will strive to *keep* her right.
When my country is wrong, I will strive to *make* her right.

TOPICS

1. *America First—In Things of the Spirit*—A long-distance telephone call that the expected article to amplify the quotation (p. 66) would not arrive, made necessary quick substitution of quotations from *Mission to America* (p. 67). Even though you used *Mission to America* and *Now* in the October program, perhaps there is still valuable material left untouched that could be used for review or discussion in November. The quotation on p. 66 may be used as a Responsive Reading, or given by a good dramatic reader.

Temperance material from our Literature Dept. is good for supplementary use.

2. *The National Council—What Is It?*—Those who wish to become better acquainted with the National Council may write dire ly to the Council for additional inform tional material, 297 Fourth Ave., New Yo 10, N. Y. Consult *Minutes of* 1951 *Ge eral Assembly* under Index listing "N tional Council of Churches."

3. Dr. E. E. Grice (p. 71) speaks o of the depths of his heart, following h visit to all of our mission fields. His me sage is challenging. Not for personal, d nominational, or America's glory are w impelled to "fill the face of the world wi fruit," but for the glory of Christ. Ho can America do this great work? On when each Christian asks, "What am doing to cooperate with others in th Christian responsibility?"

On a world map indicate strategic pla where Christian fruit is needed today.

Articles in succeeding pages indic "fruit" in America, Japan, India-Pakist

Do you know about the fruitful acti ties of our young people during the su mer? Use recent articles in the *Christi Union Herald* on Caravaning. Note th response to the National Special Object the Y.P.C.U. Convention. Send to the U Book Store, 209 Ninth Street, for cop of their theme song, "That Ye Bear Mu Fruit." (3¢ a copy)

ROLL CALL: "Briefette" Reasons f Gratitude. For the Thanksgiving—Tha Offering season, brief personal reas Bible verse, short poem or quotation a appropriate.

PRAYER CYCLE: Days 22-25; 31.

CLOSING MEDITATION: The fruit the Spirit is love, joy, peace, longsuff ing, gentleness, goodness, faith, me *ness* . . . Gal. 5:22, 23. Quiet music d ing the reading of Psa. 22:26, Ma 5:5; Matt. 11:29, Gal. 6:1, etc.

QUIZ — ANSWERS FOUND IN THIS MAGAZINE

1. World opinion seems to place America *first* in what things?
2. Explain the meaning of: "America First—in Things of the Spirit."
3. How many people in a typical Protestant congregation are needed to win one?
4. Explain: "Our vocation as Christians is *within* the church."
5. When was the National Council of Churches born? What are its objectives?
6. Complete: "Wheat, without ....., better living conditions without ..... and prosperity at the cost of the ..... of the ....., can profit no ma
7. What is the real revival America must have?
8. What religion is our ally on one hand and our competitor on the other?
9. To whom did Jesus address the words of John 4:35-38?
10. What do we imply when we talk about "seeking" for God?
11. How did a young couple find a profitable solution for garbage disposal?
12. Who was called to Donegal and Ligonier congregations 150 years ago this mont
13. What Japanese Christian minister visited America in 1946?
14. What has happened to Japan since the writing of the article, p. 83?
15. Who changed their attitudes because their missionary-teacher cried?
16. What kind of lawn mowers are used in Ethiopia?
17. What is a "donk"?
18. Who are: Davey Cameron, James Eddy, John Parrish, Percy Lee Cunningha Miss Lydia Matta, Frederick Bird, George Howard?

Worship Service

By MRS. HARRY W. ORR, Arkansas City, Kans.
President of 1950 WGMS Convention

THEME:
CYCLE OF FRUITFULNESS
(Genesis 8:22)

WORSHIP—1951
Preparing the Soil
Sowing the Seed
Watering the Roots
Training the Vines
Pruning the Branches
Protecting the Blossoms
Nurturing the Leaves
Harvesting the Fruit
Saving the Seed

HARVESTING THE FRUIT

(Since this is Thanksgiving month ou could arrange a worship center, ing various fruits and vegetables the picture "The Angelus.")

eader's Call to Worship: "O come, t us sing unto the Lord. Let us ake a joyful noise to the rock of our lvation. Let us come before His resence with thanksgiving; let us ake a joyful noise unto Him with alms."

esponse: "Oh let us praise the Lord r His goodness, and for His won- rful works to the children of men."

raise: Songs for Christian Wor- ip—33. Bible Songs Hymnal 103, 1, or 112.

ripture: John 4:35-38.

James Whitcomb Riley in the em, "When the Frost Is on the mpkin" pictures the joy which the rmer experiences as he surveys his lds of ripened grain. Many an anx- us hour has passed since the seed as planted. Would it mature? ould dry weather, an early frost disaster blast his hopes for an undant harvest? The forces of na- re guided by the hand of Provi- nce have been kind. After hours labor spent in preparing the soil, anting the seed, tending the crop, bountiful harvest is in prospect and e farmer rejoices. Isn't this a pic- re of conditions in God's harvest lds? We can look back over the st and thank God for the spiritual rvest of those who were faithful in ayer and witnessing. Are we much ncerned about the harvest of to- y? Are we planning for the future rvest, that it may be bountiful?

As Christ spoke the words of our Scripture passage to the disciples at Jacob's well in Sycar, he saw the fields of Samaria which gave promise of a rich harvest. He could look ahead and see the ripe fields in every nation from then until now. In some the yield would be meager, the growth slow, in some like Samaria it would ripen soon. All were white unto the harvest, and He called for laborers to go and reap.

Nineteen and a half centuries have passed, many spiritual harvests have been reaped but much has remained ungathered because the reapers have been too few or careless. In some fields the enemy has sown tares. Many sheaves have been stored but still the field that stretches before us is vast and ready to harvest. The Lord of the Harvest speaks to us in tones of reproach and entreaty, "Lift up your eyes and behold the fields." Are we doing our part as reapers?

The region that looks most hopeless may be just waiting for the reaper's sickle. It was so here in Samaria. The Seed dropped into the heart of a child often ripens into a rich harvest. O parent, behold your harvest field. Teachers of youth—"Lift up your eyes and behold your fields, they are white already to harvest."

Housewife, your harvest field may be your neighborhood business women; the Word of God planted in a receptive heart will spring up and bring forth a full harvest. It is necessary only to lift up our eyes and look and we will find in our circle of

(Continued on Inside Cover)

Hindrances To Power

By MRS. A. R. ARMSTRONG, New Kensington, Pa.

In our first Quiet Hour we considered the theme, *Thine Is the Power*. "All power is given unto me in heaven and in earth," said our Lord. And he added: "Go ye *therefore* and teach all nations." Again, He said of anyone who believed: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The promises of His power are abundant. Have we fully claimed it? We need not look too far abroad to know the answer; we need only look at the number of unchurched in our own communities, yes, even in our own families. Somewhere his disciples have failed!

In our second Quiet Hour let us search ourselves for some reasons that we are not the power He would have us be. Why are we too often impotent—as individuals, as a group, in our secret lives, in our shared lives?

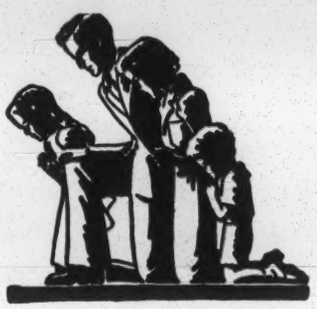
Jesus' source of power was prayer. (Mark 14:32-40) The disciples recognized this so they besought Him: "Lord, teach us to pray." In looking within ourselves for hindrances to power, are we not wise in looking for the hindrances to *prayer*, the source of power through the Holy Spirit?

Insufficient belief in the effectiveness of prayer is one of the greatest hindrances to our prayer life. It is not that we don't engage in prayer; we fail to put our trust in it as God would have us do. After the World Day of Prayer services in our community, a woman told me that she had never really believed in prayer until that day. Yet she was an active church woman. I am sure she would have responded to a request for sentence prayer in church groups. Without doubt grace was said at her table. Certainly she taught her children t pray. She was the type of woma who would delight in attending th WGMS Convention! But prayer, t her, had been an exercise, an insti tution, something she should do bu did not really believe in. Oh, Chris tian women, we who represent on of the most consecrated organiza tions of our church, do we *believ* in prayer? To the depths of ou souls? To the complete commitmen of our lives? Do we escape fallin into the classification of those wh believe in it as an exercise but d not really believe in its power?

Why are we weak in our belief Isn't it because *we do not pray?* Isn it because we have failed to unde stand our Lord's teaching that me ought always to pray and not t faint? That means that even whe our hearts are cold, our moods un interested and we have no desire a all to pray, we ought neverthele to pray—remembering that praye does not necessarily call for a devou mood. Prayer creates that mood a we see our heavenly Father. It mean also that we pray even when no an swer seems to come. "Wait on th Lord and he shall strengthen thin heart; wait, I say, on the Lord," says the Psalmist. Jesus told us t pray. It is through praying that w inevitably learn the effectiveness o prayer. How wise our Lord so t teach—pray, persistently, consisten ly, and thou wilt know the worth o prayer.

Inability to feel God's presence, recognize His reality is a second re son for the unsatisfactory praye life of many people. Often we fi to see Him simply because we a seeking too hard. We forget th God is seeking us. "Ye have n chosen me; I have chosen you Sometimes we seem to have the po able in reverse in our thinking.

The second of the Quiet Hours at the 1951 WGMS Convention, Washington, Pa.



that the shepherd is lost and the heep have gone out to search for im? Peter Marshall told the story a woman who was trying to find od and who dreamed that she was anding in front of a thick plate ass window. As she looked at it, e seemed to see God on the other de. She hammered on the window, ying to attract His attention but ithout success. She grew desperate, lling to Him until she found herlf shrieking at the top of her voice. hen a quiet, calm voice *at her side* id: "Why are you making so much oise? There is nothing between us!" od is not somewhere far away and napproachable; he is beside us. rayer is not groping after him; it simply opening the life up to him.

Often, too, we fail to feel His resence because, as S. D. Gordon uts it, there is a broken connection etween us and God. When a telehone wire is broken we get no reponse no matter how beautiful and ersuasive our language; when sin reaks the connection between us and od, we may expect no response no atter how beautiful and persuasive r language. In the first chapter of aiah, God says, "When you stretch t your hands, I will shut my eyes; hen you make many prayers, I will ut my ears." Why? Because the nds and lips were soiled by sin. emember the words of Psalm 66? f I regard iniquity in my heart, e Lord will not hear me." Sin is reaking with God; sin cuts the wire. hat is that secret sin that I won't en acknowledge to myself, that I fuse to see or think about, acting though that evasion would eradicate it? It may be something that I can reason is not wrong in itself; it may not be wrong for anyone else; but for me it is sin if God has spoken to me about it, if it is hindering me from feeling close to Him when I come in prayer. It may be such a common thing as an unforgiving spirit. How repeatedly Jesus coupled prayer and forgiveness! Remember the person who changed the tide of your life ten, twenty, thirty years ago? Is there yet a deep resentment, a sin that blocks God's presence?

It may be that the hindrance to our prayer life is that we are thinking of prayer as being that which we verbally utter, not realizing that:

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Too often our spoken prayers do not represent what we really want, or what we want most—and so are ineffective; they are not prayers after which we hurl our lives. We pray for missions—and we are truly interested. Our prayers come from our hearts, sincerely—but not from the depths of our hearts. We offer prayer but we offer nothing else. As someone has put it "Supplication becomes a substitute for devotion." We do not give to missions with any deep sense of stewardship as though everything depended upon it. We are liberal; we give wonderfully in our societies; and we are rightfully proud of the good that our money is doing. But do we *sacrifice?* Do we hurl our very lives after our prayer? Is our verbal utterance expressing the dominant desire of our lives?

When we have removed the barriers to our prayer life, we shall have overcome the greatest hinrance to having the promised power of God in and through us—that power that will transform us and our world. "Lord, teach us to pray."

To A Parsonage

By MRS. CHARLES VELLENGA, Savannah, Ohio

Dear Little White House:

I was leafing through our old album today when I came across your picture. There you sat, small and neat with the trees green around you, and the vines climbing up the lattice work on the front porch. You looked so sunny and sweet that I just couldn't help thinking about you and all the good times we had within your walls. I don't know if you will remember us, as you are getting along in years now, and you have seen preachers come and preachers go; but I want to let you know how much we loved you, our first home. Charles (the Dutch one, blonde and tall) and I first saw you when we drove up in "Gloria Mae Hallelujah," our old Oldsmobile.

Charles had worked hard and gone into debt to get through college and seminary, because he had wanted to be a preacher since he was fifteen. We should have waited a few years to get married, but when you are thirty and twenty-six and you've been "depression kids," you realize you better get on with living. Anyhow we thought you were just a dear, the minute we stepped over the threshold. The folks had varnished all your woodwork and sanded your floors and hung new wall paper in honor of the bride.

We had nothing to put in you except wedding presents, and no money to buy anything. I got panicky everytime I thought of it, but Charles said we were the Lord's and He would provide. He did, too, bit by bit; nothing much new except the red chair which the Pontiac Church sent after we had entertained some folks from there and had to take turns sitting down. The Lord gave us enough, and He threw in plenty of love and laughter and we had a wonderful time.

Do you remember our little wickless stove? The first meal I cooked,

"The Little White House"
Parsonage in Iowa

I had to keep snatching the pans of the burners because I couldn't tur them down. I guess I was the onl one dumb enough to ask when the would collect the garbage. If yo have been reared in a city, you do no realize that a chicken yard is a prac tical way to solve that problem. We had a little garden in the back, too and we grew the finest weeds i town. How provoked I was when I had pulled out the radishes and lef a whole row of weeds! Mr. Wilkin son, who lived next door, tried t encourage us, but we always had a rather mournful assortment of vege tables. We were always running int Conference time or vacation, and b the time we got back we had a riot o weeds. The summer before Jimm was born, the garden was overru with morning glories but I just didn' care; they looked so beautiful shim mering with dew, all blue and pink and violet in the morning sun.

We had lots of fun in you, dear little house. We thought up excuse for having the young folks in, be cause we did enjoy them so much Do you remember how they used t bunch around the table, playing Mim ic Spoof, tearing full tilt out one doo and in the other? The boys were a

rms and legs and the girls were all um and giggles, but we loved them very one, and prayed for them, and e're proud of them, too. Some of he folks have written to us to tell s what has happened to them, be- ause our prayers still follow them, nd they will always be "our kids," oo.

You remember Margaret with the ovely brown hair and sweet smile? he is married to a young minister rom the Reformed Church, rearing family of four lovely children. I ent to the WGMS Convention and aw Alberta, her sister, you remem- er—cute and peppy. After being ome on furlough from Egypt, she as gone back to Tanta Hospital. We ave a lovely memory of the time he dedicated her life to the Lord's ervice at Tarkio. It is wonderful to ee the fruit of such a dedication. hen there's Dick—he starts in Sem- nary this fall, and Marvin, with the lorious voice, giving it entirely to he Lord's work, and Keith, a social orker and preaching in a little hurch on Sabbath, and yes, there's ven little Bobby Dicks, grown up ow and entering Bible Institute. here are all the good, solid steady nes—Miriam, with the red hair and eguiling dimples; she's a nurse. aul, the quiet one is a YMCA direc- or. Most of the others are married, stablishing Christian homes of their wn. They are the backbone of the hurch at home, just like their folks efore them. I sometimes wonder ow often they think of the little hite house and the fun and the good alk they had there, the decisions they ade and the things they absorbed in the church at home. Yes, we are proud of all of them, but I am sure you are, too, and also proud that all through the years you have been a home for their ministers—big and little ones, fat and thin, old and young, each one working his part of the vineyard and leaving the increase to the Lord.

Well, I have written more than I had intended, but you seem like such an old friend! You might like to know about us. We're getting on ourselves—tenth anniversary in May. We still love young people flowing through the house. Our house is another rural parsonage, and we live among small town and country people. We have old folks to comfort, strong folks to lean upon, and young folks to dream with. We look upon each one of them and we see the possibility of a whole glorious life, lived in the Master's service and our prayers rise fervently for them. We have three of our own now, two boys and a girl, each new one with a little more red on top. We're praying and dreaming for them, too, and pushing ourselves a little harder to make the dreams come true. Someday, within your walls, we hope that you will hear good things of the fruit which we earnestly hope for.

Goodbye, little white house. Keep holding within your walls warmth and love and laughter and prayer. May you, year by year, hear the happy echo of the voices of those who know Him, Whom to know aright is life eternal.

Yours down Memory Lane,
The Charles Vellengas

ADORATION

These golden days are crammed with Heaven,
The hills aflame with God,
My soul takes off its earth-caked shoes,
For this is holy sod.

—Effie Ryan Everett,
Fort Ligonier Poetry Society

Romantic Beginnings

By MRS. JAMES C. STORMONT, Ligonier, Pennsylvania

The sesquicentennial anniversary, this year, of the Fairmont United Presbyterian Church, near Ligonier, Pennsylvania, focuses attention on the romantic beginnings of United Presbyterianism in Western Pennsylvania.

The Ligonier Valley was the first stopping place of westward-bound English-speaking people after they crossed the mountains. These purposeful pioneers flocked into the Valley soon after Christopher Gist, on November 14, 1750, reached "Loyalhanning," an "old Indian town" built where Ligonier now stands.

Among the pioneers were two groups of sturdy Calvinists, one of which formed the "Ligonier" congregation (after 1828 called "Fairfield") at the present site of the Fairfield Camp. The other group assembled as the "Donegal" (now Fairmont) Congregation where the Fairmont Church stands. Some of the history of these two congregations is identical, but the Fairmont congregation, although its membership was never large, took the initiative in seeking pastoral ministration, has existed the longer of the two churches, and because of its nearness to the Forbes Trail provided a shelter for the early itinerant Associate ministers who, refreshed, proceeded to the Chartiers and Pittsburgh areas, there exercising their gifts and bestowing the labors for which the Donegal people longed.

These early settlers were mostly "Scotch-Irish" whose blood was mixed with English from soldiers of Cromwell, who after the overthrow of the Commonwealth took refuge in Coleraine. Their most prominent traits of character were their independence and their practicality. For their predominantly Cromwellian spirit they were "detested by th Puritans of New England, by th Quakers, and by the Virginians." Yet these people cherished the teach ings of civil and religious liberty more in these woods than did thei brethren in Ireland, Scotland, or Eng land. For such freedom, they en dured the privations of the wilder ness and the constant raids from transient Indian tribes.

Respite from bloody French and Indian attacks came after the three day battle of Fort Ligonier in Octo ber, 1758, which decided the Anglo Saxon rather than French supremacy in the Middle West and consequently in the whole continent of North America and made possible the easy capture of Fort Duquesne.

Let it be said here that through such hardships, these early settlers with no visible church connections for many years, continually pursued the idea of getting a Christian teach er among them and labored diligently for the instruction of their children.

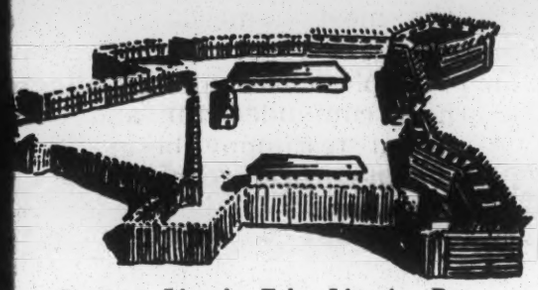
To this end, in 1762, the Ligonier Valley group at Donegal requested Associate Presbyterian preaching. The request went unanswered, no doubt, because of the newness of the Associate Church in both America and Scotland and because of the scarcity of preachers. In 1761, only Matthew Henderson, James Proudfit, and John Mason constituted the As sociate Presbytery of Pennsylvania, the only court of the Associate Church then in this country.[2]

The tenacity of the frontier group in seeking a ministry of their own might be explained in a word about their ecclesiastical heritage. "The As

* Mrs. Stormont is the wife of the pastor of the Ligonier Church, active also in civic and library projects.

[1] Albert, George Dallas, "History of the County of Westmoreland, Pennsylvania," page 46b, published by L. H. Everts & Co., Philadelphia, 1882.

[2] Sprague, William B., D.D., "Annals of the American Associate, Associate Reformed, and Reformed Presbyterian Pulpit," Associate, page 3, published by Robert Carter & Brothers, 530 Broadway, New York, 1869.



Courtesy, Ligonier Echo, Ligonier, Pa.

Old Fort Ligonier

ciate Church was born at Gairney ridge, December 6, 1733," when ur brethren were thrown out of the esbyterian Church (of Scotland) thout a trial and an opportunity r defense, and pursuing the only urse that was left for them organ- ed themselves into what was known the Associate Presbytery.[3]

Following the union of North and uth Britain into one kingdom, 07, various enactments of the gov- nment proved hurtful to the Church Scotland. The taking of commun- n according to the superstitious rms prescribed by the English lit- gy became a qualification for civil fice. Certain oaths were introduced o Scotland which more or less ac- owledged the supremacy claimed d exercised by the Kings of Britain er the Church of England. In 1711, e government took from the Church Scotland (Presbyterian) the lib- y of choosing their own pastors. is not likely that the government uld have forced its way upon the urch of Scotland had her judica- ies faithfully and resolutely op- ed it. But a desire to please those power seems to have drawn them o a neglect of duty, particularly in 20 when the assembly condemned very strong terms several proposi- ns extracted from a book entitled he Marrow of Modern Divinity," olume which openly called for the aration of church and state, con- nned modernist teachings, and ght a return to the Word of God for authority. The assembly strictly forbade people to read the book. "This was the first evidence of general apostacy from the gospel of Christ among the ministers of the Church of Scotland, and as commonly happens in such cases, it was only the beginning of evil."[4]

The assembly (in one presbytery) forbade the sacraments to those who would not submit to the ministry of intruders. This represents the ecclesiastical tyranny which they would have extended over the whole nation, if they had not been restrained by a fear of driving still greater numbers into the Secession. Presbyteries were compelled under pain of highest censure of the Church, to enroll as members the intruders to whom they could not, with a good conscience, give the right hand of fellowship. A great number of ministers and Christians were too deeply concerned for the prosperity of the Church of Christ not to testify against the assembly. Hence, the growth of the Seceder or Associate Church.

The Associates in America were constrained by similar views of truth and duty in proclaiming a pure Gospel to seek missionary arrangements within their own number.

The little band at Donegal might easily have been discouraged, for poverty as well as contention with the Indians who had earlier been incited by the French took their toll. But in 1774, Rev. John Smith was chosen the first minister. He and William Logan, John Murray, and James Clarkson, at that time, were circuit riders preaching at one settlement after another. The next year, 1775, "Mr. Proudfoot supplied Westmoreland, in the fall."[5]

Also in 1775, a call from Donegal requesting that Reverend Logan be

ogan, Rev. P. B., "Interesting Facts Concern- the Associate, Associate Reformed, and United byterian Churches in America," 1904, Oxford s, Oxford, Pa., page 12.

[4]"A Display of the Religious Principles of the Associate Presbytery of Pennsylvania," third edition, revised by the Associate Synod, 1813, and republished by their order, Philadelphia. Printed for John McCulloch and sold at No. 306 Market Street, 1814, W. McCulloch, printer.

[5]Albert, George Dallas, "History of the County of Westmoreland," page 253, published by L. H. Everts & Co., Philadelphia, 1882.

pastor was sent to presbytery at Pequa, Lancaster County, but it was neglected because there were not men there to represent it. Supplies filled the pulpits of both the "Donegal" and "Ligonier" churches between 1775 and 1801. Services then were conducted in "tent" churches which consisted of "a platform of logs for a pulpit, and logs laid in some convenient plan for seating the people, and the shade of the forest was their protection from sun and storm."[6]

In 1785, Robert Hamill, Esquire, moved back to the Ligonier Valley (Fairfield) from Big Cove (McConnellsburg). And as he had been connected with the Associate Reformed Presbyterian Church, on behalf of himself and others made application to the Second Associate Reformed Presbyterian Presbytery of Pennsylvania for preaching in the Ligonier Valley. Rev. James McKnight preached in May, and Rev. John Riddle preached in July and November, 1794.

About 1800 the Associate Presbyterian and Associate Reformed Presbyterian and a number of families which came out from the Presbyterian Church banded together, both at Donegal and at Fairfield, as Associate Presbyterian congregations. The Associate Presbyterian people were the most numerous and had been the first to occupy the field; their principles also contained all that the others contended for and their own special testimony besides. All this gave them preference in the organization.

On November 5, 1801, therefore, a call was presented in Chartiers Presbytery from the organized congregations of "Donegal" and "Ligonier" for Mr. Daniel McLain, a licentiate who had won a great following in his defense of the Scottish version of the Psalms in a public debate with Rev. George Hill, the Presbyterian pastor in the Ligonier Valley. Mr. McLain declined, and in 1803 Rev. John Cree was called but died in April, 1806, before he was installed as pastor. Mr. Robert Bruce was called to the pastorate next, but he declined in order to accept another call presented at the same time.

Finally, in 1814 a call was moderated for Mr. Joseph Scroggs, a licentiate who had ministered among the people since 1813. "He was a man of thorough scholarship, keen intellect, and masterly use of language. His high moral character placed him above suspicion and his earnest piety made his life a power for good wherever he was known... 'Two lessons taught by the pastorate

(*Continued on Page* 125)

[6]Ibid, page 573.

LITTLE SONG

I think God loves to linger in these hills
When glorious autumn comes and wild geese fly,
Where little songs are born in shallow rills
And trees stretch leafy arms up to the sky.
I think He loves the quiet evening time
When flowers and birds and all His creatures rest,
When little streams ring out a lilting rhyme
To match the singing glory in the West.
I think when stars shine bright and labors cease
And smokes of supper fires like incense rise
Then little streams sing low a song of peace
As Angels sang one night in Bethl'em's skies.
I'd like to walk with Him these lovely ways,
And hear the little streams sweet song of praise.

—Effie Ryan Everett, Fort Ligonier Poetry Society

Japan . . . 1951

By MRS. H. H. McCONNELL, New York City, New York

It was our good fortune to arrive n Japan the morning of January th, the last day of Japan's New ear's celebration. The New Year is he most important and significant f Japanese holidays. Every year apanese government officials have een taking a minimum of six days s year end and New Year holidays. till clinging to their old customs he business, industrial, and private ife of the citizens came to a virtual alt until public offices and stores e-opened.

In the afternoon we were taken for ride through the main streets of okyo where we saw the people ressed in their best clothes parad- ng the streets. The women stay home nd entertain while the men do the alling for the family—but since this as the last day, the women were ree to enjoy the festivities.

National Symbols

We noticed as we passed their omes, even the most humble dwell- ng had a sprig of Pine, Bamboo and he Plum tree. This was significant ecause they are the three great Na- onal Symbols which reveal their nen, chinaware, cloisonne and lac- uer ware.

The Bamboo is chosen because it ends but does not break. No matter ow severe the gale that blows that land of storms the bamboo oes not break. It may be blown over ntil it touches the ground but when e storm has passed it stands erect nd points toward the sky.

The Pine while not as pliable has tough, staying quality about it, nd the storm serves only to strength- rather than destroy it and through all it is ever green. A visitor in okyo is struck by the pliant attitude a proud people enduring a foreign occupation for the first time in their history. They appear to accept its necessity with the stoic realism of the Orient and waste little time in self pity.

The third symbol is the Plum Blossom. We were in Japan during January and February and here were the plum trees gaily blossoming. The plum tree blossoms in the winter of adversity.

These symbols are well chosen. They are a true description of the people in that curious and heroic land. Earth gushes, volcanoes, and typhoons have battered these islands and seemingly have sought to batter or submerge them but these heroic people have crept out of the ruins and with rare fortitude and patience have rebuilt upon the wreckage.

Then came the ravages of war and out of the sky rained the bombs which made rubble and smoking embers of their cities. In all the various raids, Tokyo lost a total of some 695,000 buildings. The population shrank from 6,700,000 to around 2,800,000 as destitute bomb victims and their terrified neighbors fled to the country. But the Japanese, with their passion for neatness, soon started the sad work of cleaning up the wreckage, and bravely set about the momentous task of reconstructing their ravaged cities.

It is then that like the bamboo they may be bowed by the storm but they do not break; like the pine they are not destroyed but strengthened by the tempests which beat about their heads; and like the plum which blossoms in the dead of winter their spirit defies adverse circumstances.

Home Life and Customs

First, I wish to give a little about the home life and customs in which the family is the unit. The father was the autocratic head of the family. If

Mrs. McConnell, First Vice President of the 1950 WMS Convention, accompanied her husband on visitation evangelism program to Japan.

he died, authority went to the eldest son—and even his mother must be subservient to his will. In marriage, the prime consideration was not the happines of the two individuals most concerned, but the carrying on of the family line. The Japanese wife's position was completely subordinate to that of her husband. The women are the burden bearers and do much of the heavy work. With their babies strapped on their backs it was so pitiful to see so many mothers working in the fields. Also to see them working as day laborers on the street.

"Onion Economy"

Because of the poverty so apparent everywhere many Japanese women have had to part with their beautiful, exquisite obis, one by one in order to obtain money to buy provisions. They call this "onion economy" because as they peal off one beautiful garment after another they weep tears of sorrow.

As soon as the war was over, girls of adolescent age discarded their Japanese clothing and wanted something new and attractive, and not cumbersome. The in-rush of American women officers, stenographers and Red Cross girls in their smart uniforms or pretty dresses, kindled the fire of longing and desire in their hearts. Hence, the dressmaker signs are numerous. However, the older women of Japan still cling to their dearly beloved kimonos.

Housekeeping in Japan

Housekeeping is fairly easy in Japan since they have no furniture to dust. Instead they have heavy mattresses to rearrange for the family's sleeping accommodation each night. Several rooms can be thrown together by removing the sliding doors and partitions. Hence, every room can be used for sleeping. Michi Kawaii begins her latest book entitled *Sliding Doors,* with this poem—

"Though Iron Curtains shroud the world
With hate and death behind the scenes
My sliding doors no latches have—no locks
Willing to slide without a jar,
Allowing all to open and see
The shelter where Peace is—healing the wounds of war."

No Japanese home is ever left without someone there to guard it against robbers and fire, also to greet any visitors that might come.

When a house catches on fire the family assumes the responsibility toward the neighborhood. No matter how heavy the loss they are expected to make gifts to the neighbors and the fire department, by way of apology for the trouble their carelessness has caused.

Japanese Etiquette

Meticulous politeness is part of the Japanese code of etiquette. They bow from the waist down for some favor or gift many times. Access to a room may be blocked by two persons, each trying to persuade the other to enter first.

They are eager to give gifts, which they call presentos. In the recent past using as much as twenty per cent of the family income for gifts was not considered excessive.

When a death occurs, friends of the bereaved family bring gifts to them—and they in turn are obligated to buy gifts for the givers.

Their love for the beautiful has produced rapid wealth. Intrigued by the beauties of nature, Japan has charmed the world with her artistic products. Flower arrangement and the Tea Ceremony have a spiritual significance with them. Practically every home and every church always has a bouquet of flowers.

These are just a few of the customs which impressed me.

Christian Women

I would like to mention three of the outstanding Christian women of Japan—Michi Kawaii, who is Pri

cipal of the Keisen Girls' School—which means "Blessed Fountain." She holds that Christian schools in the future must do more than hire good faculties and make curricular improvements. She says, "Christian schools should have a really evangelistic passion." They should not only call themselves Christian Institutions and have a passing interest in the Faith—*"They should make Christians."*

Dr. Hachiro Yuasa, President of the Japan International Christian University.

Any discussion of Christian leaders today should include the name of Tamaki Uemura. She was the first Japanese Christian to reestablish first-hand relations with the rank and file of American Christians, by visiting America in 1946. She is an ordained minister and goes to the Imperial Palace twice a week to read the Bible to the Empress and her ladies. I was accorded the privilege of being presented, by this famous lady, to the World Day of Prayer meeting in Tokyo to bring a message to them from their sisters in America. Mrs. Uemura was the interpreter to the group. The privilege of attending this inspiring meeting will always be a treasured memory.

Another fine Christian woman is Mrs. Motoko Hani—known as the old matriarch of democratic education in Japan, whose Freedom School is unique in Japan for its democratic student life and its schedule for manual labor for students. I attended a Tea given for Mrs. John Foster Dulles and Mrs. Rockefeller, who accompanied their husbands to Japan on the mission to negotiate regarding the Japanese Peace Treaty, and met many fine Japanese women there. Among them was Mrs. Hani. I had a most interesting visit with her and her daughter.

MISSIONARIES

Now I wish to pay tribute to the missionaries and their sacrificial service to these needy people. How much they do need additional missionaries to help lighten the *too many duties* these devoted servants of God are rendering with such fine, unselfish spirit. These missionaries teach in schools without any heat. All radiators and heating equipment were taken by the military for the war effort and have not been replaced.

I had dinner one evening with Mrs. Chris Jensen. She and her husband were Korean missionaries. Her husband was taken captive at the beginning of the Korean war. All had been attending a wedding near Seoul. Six missionaries left to accompany other missionaries to their homes — Mr. Jensen being among them. Mrs. Jensen has never heard from him since that day. She does not know whether he is dead or alive, but the radiant glow of her Christian faith shines forth and she harbors no bitterness or hatred in her heart.

She and Mrs. William Axling have been missionaries to Japan for over fifty years and are still active in mission work. During the war he spent many months in a concentration camp. The steady shining of his Christian witness won converts in his imprisonment in Japan in the same way that Paul did in Rome centuries ago.

Just a word about the work camps —which are supervised by many of the J 3's. The J 3's are short-term missionaries to Japan for three years.

They are recent college graduates and have interrupted other plans for their life work to give three years to Japan. From July 16 to August 13, 1950, more than eighty Japanese, twenty-five Americans, three Koreans, two Chinese and two Philippine Christian students gathered to take part in four International Christian Work Camps. These work camps were in Sendai, Chiba, Osaka and Matsu. One of the direct results of the work camps was the conviction that there should be many more projects in the future.

What of the Future?

In conclusion, what of the future of Japan? There are 83,000,000 people in Japan and of this number only 300,000 are Christians. Japan gives the impression of standing at the crossroads religiously. Religious faith can be a load or a lift, a blessing or a burden, a weight or wings. One cannot escape the impression that the historic faiths of Japan have been borne by the Japanese people instead of bearing them. They have been weights instead of wings.

We have stood before a shrine in Tokyo dedicated to the god of whooping cough. Here, mothers come with their children afflicted with that disease and make their offerings of money or rice. The lower branches of the trees are covered with pathetic prayers of the suppliants to the god who is charged with the responsibility of curing whooping cough. Thus the Japanese people have carried the burden of the superstitious rites of this Faith built upon the worship of the emperor. Now, they are all confused because of his renunciation of the Deity. Surely this is a religion that is a weight instead of wings.

And then Buddhism imposes its burden.

At Kamakura we saw the Daibutsu —the image of the Buddha—forty feet high weighing 210,000 pounds resting there in endless contemplation of himself. Shall these wonderful Japanese people with all their capabilities for leadership in Asia be left under those religions which impose burdens so grievous to be borne?

Communism is making its bid posing as the friend of the unfortunate and the Peace party. They exhibit large posters with fields of waving grain with the inference that if they will join their party they will never lack for anything.

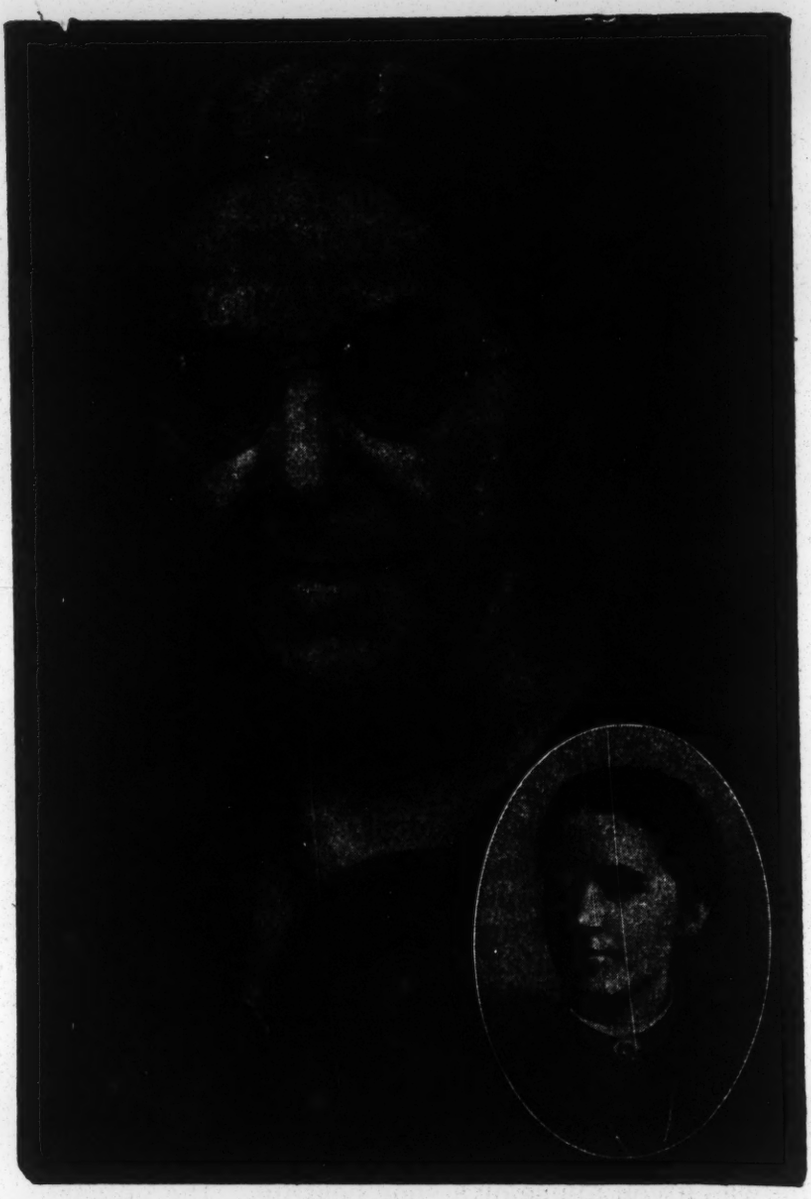
Christianity has its glorious opportunity today which it is meeting only partially. Japan is scrutinizing American life—life as lived by Americans in Japan and life as it goes on in America. Does Christianity really work? Proof that it has changed the lives of individuals and society abroad is the best assurance that it will do the same in Japan. There lies the challenge of Western Christendom, to make Christianity work greater miracles at home and send out a multitude of those qualified to show how spiritual forces may work similar miracles in the life of Japan.

One of the very disappointing things we have to report is the failure of the Christian Church in America to underwrite the International Christian University in Japan. We were to contribute $10,000,000 on condition that Japan would give one-half million. They immediately oversubscribed their quota. The campaign in America is moving far too slowly and we are far from reaching our goal. If we fail here it will do irreparable damage to the cause of Protestant Christianity. It was intended in some measure as atonement for the atomic bombs. They who are so poverty stricken have raised their share—what are we going to do, with the great abundance we have, to accomplish our share?

Japan is now occupied by Foreign powers. If she could be occupied to the center of her being by the spirit of Christ there would be real meaning to the words, "All Japan for Christ."

Birth of A Self-Support Church In the Punjab

By MISS EMMA DEAN ANDERSON, a Former Member



iss Emma Dean Anderson a Retired Missionary and as a Recruit in 1881

"Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it by the washing of water, by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be Holy and without blemish." Eph. 5:25-27

Among the many classes of people old India, there was one called hurhras, who according to Governent census, numbered almost a million and a half people when I went to India in 1881. Today, eighty million are reported.

They were not considered by caste people as being worthy of caste; if classified at all, they were called outcastes.

Caste in India was (and in places still is) a very cruel thing. No matter what a man might do to make for himself a place in society, no matter how much wealth he might possess, he could never rise above the caste into which he was born.

Emma Dean Anderson has celebrated her 95th thday!

'She was born September 5, 1856, sailed for lia August 31 and arrived there October 29, 1. Fifty-two years later, in 1933, she was norably retired. That same year she returned India and gave voluntary service four years re, finally sailing to America in April, 1937. rring furloughs, she spent almost fifty-six years India. She went from the membership of the ited Presbyterian Church of Glade Run, Pa., gave all her years of service overseas within India Mission of her own beloved communion." Forward, "In the Shadow of the Himalayas," by ls J. Taylor.

Their occupation was chiefly that of drudges and scavengers. For instance, if a domestic animal such as a cow, goat or ox became ill, if the owner knew in time to repeat the creed of his religion over it before it died, he could use it for food; but if not, it was considered as unclean, and the outcaste man was required to remove the carcass from the village. It became his property and he could sell the hide.

In many cases, these poor people seldom, if ever, had any money to buy meat, and often ate the carcasses of such animals.

The missionary of the Lord Jesus, seeking for these lowly despised people, knew where to go to find them in the city or village, not among the Hindus and Mohammedans, but in a part of the town separated by an alley from the other residents.

In many cases, a person of high caste dared not permit the shadow of an outcaste to fall upon him. If such a calamity did befall him, he had to bathe himself and wash his clothes or change them for others before he partook of food or mingled with his family or performed the rites of his religion. Often, this mishap was blamed on the innocent outcaste, and he was given abuse or a shoe beating. There was no redress for him.

For ages there was no opportunity given to the outcaste man to receive an education. When the English Government established the free school system, he had the same right as other classes to attend school, but custom prevented him from sitting beside boys of caste. He had to sit by himself and seek help at a distance from the teacher.

Well do I remember when I began work in the City of Jhelum seventy years ago. I had a school for Hindu and Mohammedan girls. There were about 180 of them. They were bright girls, and there was a very strong bond of affection between them and their missionary teacher. At class time they vied with one another who would get closest to me. After school had been going on for some time, I had a desire to open a school for outcaste girls.

A building was secured in the same part of the city as the other school. A reliable Bible teacher woman was placed in charge, and a fine class of girls, just as bright as the girls of the other school, was enrolled. They learned eagerly and were so happy that they had a school all their own.

After the school had been in existence for about a month, I went one day to give examinations over the work done, and was well pleased over the progress they had made.

I returned to the other school just in time to teach the Bible lesson to a group of Hindu girls. The moment that I set foot on the matting where the girls were sitting, they all jumped up and fled to the other side of the room as if I were a cobra.

I said, "Girls, what do you mean? Come and sit down. It is time for your lesson."

They remained standing, looking at me.

I said again, "Come, girls, sit down."

No one moved. Then it dawned on me—I had just come from teaching the outcaste girls, and they would be made unclean if they touched me. I began to weep.

The girls, seeing me in tears, rushed to me and putting their arms around me said, "Oh, teacher, teacher, do not cry. We will sit down beside you and have our lesson. Then, when school is over, we shall stop at the river and bathe and wash our clothes before going home."

I had no more trouble after that.

Dr. Andrew Gordon said in the very early days of the Mission, a school was opened for Hindu and Mohammedan boys. One day a bright low-caste boy asked to be admitted to the school. He was told that if he came, all of the other boys would leave.

The boy replied, "Let me come

I will not sit on the carpet, or touch anyone."

He was admitted, proved to be one of the brightest students, and became a useful Christian worker.

These people are idolaters. They worship Bala Shah, represented by a mud pillar. This pillar is erected in their own part of the city or village. Were you to ask them what it represents, they would say that they do not know. If you ask them why they worship something that they know nothing about, they say that it is because their forefathers did it. They have no book religion, and I have heard them say, "We do not have any religion. We are like cattle."

Now if they were indifferent to their condition and had no desire to rise above what they are by birth, the missionary would not have encouragement to go to them. But such is not the case. They plead with us to come. They say, "Do come and talk to us like we hear you talking to the Hindus and Mohammedans. Tell us about your Jesus."

Did the messengers of the Grace of God respond to their pleading? The history of the work among them is the answer. I shall take you back to the very early days of our mission.

During the mutiny of 1857, and the political unrest which followed, the missionaries had been ordered away from their homes. When permitted by the Government to return and again engage in direct Evangelistic work, one of the first homes visited was that of a Churhra. The missionary sat down in the mud hut of this poor and despised old gray-headed outcaste and told the story of how God sent His beloved Son from Heaven to die for all who would believe upon Him, and that meant outcaste as well as the Hindu and Mohammedan. The heart of the old man was filled with joy, and he said, "Oh, read it again, and tell me, does it include people like me?" When assured that it did, he joyfully yielded his heart to this wonderful Saviour and became His disciple.

At this time a high caste Hindu was under instruction by the missionary preparatory to receiving baptism. One bright October Lord's Day morning in 1857, these two men, representing the highest and the lowest of the social life of India, stood side by side to receive baptism. What a wonderful illustration of power of the Gospel of our Lord Jesus Christ, to humble the proud of heart, and to lift up the lowly and despised.

Because of the strong caste prejudices against Churhras by the higher classes of Indians, grave fears were expressed in some missionary circles, that the receiving of the outcastes into the church would hinder the work among other classes. Our missionaries considered the example of our Blessed Lord in receiving publicans and sinners, the outcastes of His day, sufficient authority for them to receive all who came, regardless of caste.

Converts from all classes continued to come. Some suffered bitter persecutions from relatives and neighbors. Converts from the higher classes were not very ready at first to receive those from the outcastes into the fellowship of the church.

One camping season the missionaries from Pasrur and Zafarwal arranged to bring their camps together for a few weeks for special meetings, seeking for a deeper spiritual life for themselves and their Indian workers. Great blessing followed. God never disappoints those who seek His face. The Holy Spirit did a deep work in the hearts of many. Sin was revealed, confessed and put away. Lives were more fully consecrated to soul winning. We had blessed fellowship in the study of God's Word. The Bible became a new book to many.

Christians came from surrounding villages, often walking eight and ten miles after a busy day in their fields, remaining until near midnight, returning again the next night. Many

brought musical instruments and spent hours in singing the songs of Zion in their sweet Punjabi language. Joy filled every heart. Hindus and Mohammedans drew near and wondered why people were so full of joy and gladness.

The Lord's Day was expected to be the great day of the feast. The Lord's Supper was to be celebrated. Large groups of men, women and children came, bringing food with them. The tent of meeting was filled to overflowing, and matting was spread outside the tent for the overflow.

Rev. Labbu Mall, D.D., preached on the text: "And they crucified Him." So vividly, under the power of the Holy Spirit, did this servant of God portray what took place in the city and at Calvary that day, what it cost God's only and beloved Son to save us; that all were brought on their faces, and many wept in agony as they realized the awfulness of sin as never before, and prayed for cleansing through the blood shed for them. Then came joy and peace, such as I had never seen before.

Satan did not like what was taking place in that tent that morning. His power over lives was being broken. This thing must be stopped.

Communion followed the sermon. After preparatory remarks, the missionary announced that all should examine their hearts and see if they had faith in the Lord Jesus Christ to save them, and if they accepted Him as their personal Saviour and wanted to remember Him, would they please come forward in a worthy manner to observe the sacrament.

Then, like "a bolt out of the blue," the officiating missionary, Rev. D. S. Lytle, announced that if anyone had eaten carrion since becoming Christians, or had eaten with those who had, they were debarred from coming to the Lord's table. All were surprised and a goodly number including Rev. Labbu Mall, were thus deprived of the privilege of coming to the Lord's table. Several of our Evangelists were among the number. They had not eaten the forbidden things themselves, but in their work of instructing inquirers and preparing them for baptism, they no doubt had eaten with those who had, for our workers are always entertained by the people among whom they work.

All joy was gone. Calamity seemed to have settled down upon us. Songs of joy were hushed. Little groups of people gathered here and there under the trees and talked about the new restriction that had been placed around the Lord's table. There was difference of opinion among the missionaries over what had been said. Some went apart to pray. Time for the evening meeting came. My cousin, Rev. W. T. Anderson, preached a well-prepared sermon from the text "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27

The people listened respectfully, but there was not the usual hearty response to a Gospel message. At the close, the speaker called upon the missionary who had conducted the Communion service in the morning to lead in prayer. He fell upon his knees weeping bitterly and said, "I have sinned. Before I can pray, I must ask forgiveness from my brethren that I debarred from the Communion table. I did wrong. I sinned against them. I grieved my Lord. I had no right to say what I did. Please forgive me." Long before he had finished making his confession, the ones he had debarred from the Communion table were on their knees with their arms around him, pleading with him not to cry. He was their father; there was nothing to forgive. Then a great volume of prayer and praise ascended to heaven and joy was restored. Once more Satan had been defeated in his effort to stop the work of the Holy Spirit.

The closing meeting next morning

was one of praise and testimony, and the village people went home to tell others of the things they had learned.

Rev. D. S. Lytle was a very strong advocate of self support. He went to India at the time that I did. I think you will be interested in hearing what he had to say on this subject, so I am going to quote from a letter sent to the Foreign Board.

Camp Pasrur District
February 15, 1899

Dear Dr. Barr:

In my last letter to you I dwelt largely on the subject of a self-supporting church, and now I begin this letter with that subject uppermost. I have been persuaded for some time that we should and must press this subject more and more.

I have been convinced, and prayer and thought on the subject has for some time past settled the matter in my mind, that a certain policy could be more or less easily established in the Pasrur Mission field District, if the Mission, by its action, would sanction or take action that would sustain me in my plan, or rather God's plan.

You will remember that at our meeting in 1897, I was chairman of the committee that brought in the resolutions that were laid on the table, thought by the mission to be on the right line, but thought impossible at present. The committee was continued, and prayer and thought more fully convinced me that the work would be accomplished, and I felt that in my field I was losing every year it was delayed, so at the last meeting I agreed with the majority of the committee to set the limit to four years. I pleaded for less time, but taking in all the other Districts, I agreed to make this the limit, and it was presented. I pled and begged the Mission at the last meeting not to delay, but to allow this report to go through.

With earnest pleading, and the help of some others of like mind, action was by many reluctantly taken. Some still feel that we have been too hasty. I have had the conviction all along that this is from the Lord.

Now, I write to tell you, that I praise the Lord for what He has done in my District. I am now more fully convinced that the Lord is with us and will establish His purpose.

As the Mission directed, in adapting our report on this subject, we held a conference with our Indian helpers at Marali, from Feb. 7th to 15th. We arranged to have outside help (Zafarwal meeting with us). At the time of the meeting all the human help on which we depended failed us, and we were thrown upon the Lord from the first. Rev. W. T. Anderson, Rev. McClure of Zafarwal, Rev. G. W. Morrison, myself, and the Misses McCahon, F. C. Martin, and Emma Dean Anderson were present. We expected to take part in the preaching work.

We took as our theme, "Jesus Only—Jesus Christ and Jesus Crucified." The convention closed on Monday, the 13th, and we testify that we never witnessed a convention in which the Lord so completely thwarted man's arrangements and ruled all Himself with such power. A Power was present that wrought what man could not do.

The result was of our District much beyond my expectation. The object was more than realized. Five of our Indian brethren gave up salary from the Mission. Two of these were graduates of our Theological Seminary in 1897. Two of the five will support themselves and work for the Lord as occasion offers. Our three will depend upon the people for their bread, and preach wherever the Lord may call them. Four of these persons belong to Pasrur District.

Dear Dr. Barr, I was humbled at the convention in the District and the Lord wrought in me and for me mightily. (Rev. Lytle is here referring to what took place at Communion time, and related to you in the first part of the Article—The Author). I am now more and more convinced that this method of the establishment of the Church is from the Lord, and I feel that by the continued blessing of the Lord with us, Pasrur District will in much less time than our resolutions require, cease to draw Mission money for work among Christians, and we shall be able to devote our time and strength to Evangelistic work among non-Christians.

You will see from Pasrur statistics, I have been reducing and sifting my roll, and have baptized very few people for two or three years. I have been giving my attention to confirming and establishing the Church, not working for members, but for a better Church, believing that one solid Christian is better than ten nominal ones. And you need not be surprised if Pasrur roll is more reduced, for I want to come to a solid foundation, and then start anew with a self-supporting Indian Church.

Now this is no small task, but I believe it to be the right thing to do, and, at the risk of censor, God helping me, I mean to build up an Independent Church.

This was my great theme while in seminary, and as a result, with God's blessing, four out of the nine last graduates are ready to sacrifice, and now have sacrificed their all for the Church. "Presented their bodies, a living sacrifice," for the sake of the Church. "It is not I, but Christ."

It is hard for you to realize the self-denial these young men have made. It was not made without tears and a struggle, but the Lord overcame. We want your prayers. I ask you to read this to the Board and

(*Continued on Page* 116)

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

GOREI LAWN MOWERS

During the rains in July and August the grass grows very fast. Our yard is too rough for lawn mowers and anyway we would not feel that we have money enough to spare for them. Instead we give this work to poor women. At present we have four widows doing grass cutting. They use the native sickle which has saw teeth and is not very sharp. They catch a bit of grass in the left hand and sort of saw it off. It is slow, tedious work and sometimes we get exasperated with the whole system. Yet without this bit of work, I do not know how these women would survive. As it is I am sure they will never get fat on their meager wages. Some days we feel so sorry for them that we want to give them a lot more. Other days when they loaf on the job and take advantage of any small privilege granted, we feel like sending them away on the run! (Not a very missionary type of feeling is this I know, but after all we are human too.)

Three of these women have children to support. It is the old, old story in this land of the husband either having died or run away and left the wife to take care of the children as well as she can. Sometimes all I want to do is to open a children's home and gather some of these poor, half-fed little ones and give them a better chance for life. I think of one little girl of about six who looks after the customers in her mother's house if the mother is ill or away. Before serving the liquor, she pours a bit of it from the big teakettle into her hand and tastes it. I suppose this is to show that the drink is all right. What chance has that child for a decent life?

But back to our lawn mowers. Not only are they thin and wear filthy clothes (of course they wear their old clothes for work and these practically never get washed), but they always seem to have a pain some place. If one needs medicine for her head, the others will need it for the stomach or for a daughter who has round worms, etc., etc. Sometimes I think most of it is just lack of proper food. At present there is a near famine in Gorei. It seems that last year too many people picked coffee instead of planting grain, and so there is very little grain in the markets. The women's wages are thirty cents a day which is very good for a woman, but that doesn't buy much.

Now to the brighter side. One of these four lawn mowers comes regularly to church and women's prayer meeting and recently has joined the communicants' class. Talama cannot read, but she knows the songs as well as most of the women and has faith in her Saviour. She has a goiter and a bad heart and anemia. Some months ago she was in the local hospital but left because she was hungry there. Miss Beatty gives her milk every day, along with five others.

Hada Aletu wanted to be a lawn mower, but she couldn't see well enough and was pulling the grass out by the roots. She sees a little out of one eye which is the one that Dr. den Dulk operated on about six months ago. She hopes to go to Sayo in another six months to have an operation on the other eye. Hada Aletu loves children and usually has several sitting with her in church. The other

Our Lown Mowers. The second from right is Talama. Hada Aletu giving the children a ride.

day I saw her taking some of the little ones for a ride in the Mission wheelbarrow. She was as pleased as they were. Hada Aletu is another who is in the communicants' class. She will not know the answers to the questions I am sure, but she loves the Saviour and her prayers show that she has a simple child-like faith. I am sure that the Saviour welcomes such into His Kingdom and so de we.

Rev. Byena from Sayo is here now and will stay four months. He has started the communicants' class and has four at present. We are hoping for more. Many here in Gorei have heard the Gospel for many years and say they believe in the Lord, but not yet are willing to come for instruction in preparation for church membership. Pray with us that many more will come out and be entirely and unreservedly on the Lord's side.

Isabel Blair

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

HELPING THE NEEDY

I wish to tell you of four people who have come to the mission for help this past week.

The first one is a man who brought his little boy who was sick. Bwoga, the medical assistant was not here at the time, and the man wanted help, he needed sympathy. He wanted some one just to see his sick child. I told him that I was neither a nurse nor a doctor but to show my interest and sympathy, I went down to the river to see the sick child. I did not know what to do but persuaded the father to bring the sick child up to the house. First I tried to get the child to drink some hot water, but he refused, then I gave him a lime to suck. Still he was not interested. Next I gave him some hot tea and he did take a few swallows of the tea.

While we were continuing to try to get the sick child to take another drink an old woman passed by. When the father of the child saw her, he shouted, "I am saved, I am saved," and asked her to see his sick boy.

I said to myself, Who is this woman? She must be a close friend, or might she be his mother, or who is she any way. She came over and commenced to punch and squeeze the sick child, then I realized that she was a witch doctor. The father asked her where she was going and made arrangements to meet her in a certain house in the village. I kept in-

* To Mrs. Heasty, her son, Alfred, and daughter Mrs. Judson Allen, a bereaved United Presbyterian Church shares in sympathetic sorrow the death of Doctor Heasty on August 15, at Doleib Hill.

sisting that the father wait for Bwogo, our medical assistant.

When I was in the house getting another drink for the sick child, the father started to the village, carrying him. The older boy who had come with the father shouted that I had returned, but he kept on going, saying that he would see Bwoga in the village. I knew his intentions were to meet the witch doctor, but fortunately he met Bwoga first, and he returned with Bwoga, carrying his sick son. As soon as Bwoga saw the child he said "The child has pneumonia." He gave the child sulpha, but the disease had gone too far. The child died that night.

The second person who came for help was a woman, in the middle of the night. She had been attacked by a lion as she slept in a hut with her blind husband. The lion grabbed her right over her mouth and chin so that she couldn't scream for help, but her husband heard the noise and reached out and felt the lion. He picked up his club lying beside him and struck the lion a heavy blow. The lion ran out of the house. After being treated here by Bwoga, the woman went on into the government hospital in Malakal.

The third person was one of our village school teachers. He had been sick in the village several days. He had come to the clinic for medicine several times, but he didn't get relief from his pains. He was suffering with dysentary. A letter was given to him to hand to the government doctor in Malakal and he went there for treatment. A letter from this village teacher this evening says he is resting easier now and hopes to be home in a week's time.

The fourth person is one of our boys who graduated from our central school here at Doleib Hill this past year. When school closed he went into Malakal to work in the government hospital. He seemed like a very promising boy, so he was picked out as one to go to Egypt to study to be a Mohammedan religious leader. Some Mohammedans approached his father and persuaded him to send his son to Egypt to school. This would necessitate his becoming a Mohammedan, but being a faithful Christian he refused. His father told him that if he would not accept his help for further education then he was on his own, so he came to the mission for help. The Educational Inspector was approached and asked if there might be a possibility of getting this boy into one of the two new government schools, that is opening in July, 1951. Several letters have gone back and forth to the government educational leaders and there is a possibility that he will be one of those that will be accepted in the new school at Juba.

Mrs. J. A. Heasty

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

JUST ANOTHER GRADUATING CLASS

Scene: Graduation Program of the Class of 1951. Kinnaird Training Center for Teachers, Lahore, Pakistan.

Setting: The program, planned to be held on the school lawn at Vesper hour, Sabbath, April 1, due to rain and wind was hastily changed to the school drawing room.

Characters: Twenty-five young women (11 Christian, 14 Muslim) Candidates for Junior Anglo-Vernacular Teachers' Certificates; the school staff; Rev. and Mrs. W. A. Zoerner (guest speakers); friends and visitors.

Subject of Address: "And ye shall know the truth and the truth shall make you free." John 8:32

Yes, another class has finished the

uth Ardrey leaving her work at the Girls' arding School in Hajipur, Sialkot to go to e new work at Kinnaird Training Center. he flower garland she is wearing and the one ld by Edith Williams, daughter of the late v. W. T. Williams of Gurdaspur, are a part the farewell given Miss Ardrey in Sialkot.

st examination and will soon be assing out of the gates, but this more than a class in its last assem- y together. These are individuals, anding awed and eager, as life with s challenge to service is opening up efore them. Would that we could ead their thoughts!

In the front row is Salima, un- oubtedly the brightest and most ifted girl in the class. Salima was orn a week after her father's death nd must now be recalling her moth- r's brave struggle to give her an ducation and wondering how it will eem to join her mother teaching in er home village in Martinpur. We onder too, for light and life seem uch a part of this glowing girl that e breathe a silent prayer that she ay take these shining qualities with er always, and that in drab, village onditions, they may shine the more rightly.

Beside Salima is her friend Daisy -happy, laughing Daisy—the daugh- r of a village pastor. Today she is oking a bit serious as she contem- lates taking the train in the morning to return to teach in the Mission School at Montgomery where she passed her own grade school days.

Akhtar, the girl with the spray of red flowers in her heavy, black hair, is dreamy-eyed as she realizes she is the first girl from her home community to have completed teachers' training, and that, after today, she will be a teacher in the Mission Girls' School, Sialkot.

And here is Louisa, our school song-bird! As we hear her voice swelling in the closing hymn, we forget the irritation of our many early-morning awakenings caused by the same clear voice. We remember the letter that accompanied her request for admission in the school, "Only a village sweeper's daughter," it had said. Will our school ever be the same without thoughtful, helpful, responsible Louisa, we wonder, and what will her presence mean in the Church of Scotland Mission School in Gujrat where she is going?

Rahman, now a woman of thirty-five, with streaks of grey in her hair, sits with a satisfied look on her face as she realizes she is seeing the dream of years come true. She secretly resolves that she will prepare herself for still higher examinations in the future when she is a member of the Kinnaird High School Staff.

Bimla must be thinking what a relief her father will feel now that the youngest of all his daughters has finished training and will be able to support herself by teaching in the Mission School at Narowal.

Round-faced Mabel, looking still much like the bewildered freshman, wonders if she will ever be able to control the six-graders soon to be put into her care in the U.P. Mission School at Rawalpindi.

Pretty, sad-eyed Zenobia, whose devoted Christian father died but recently, is glad to be going away from Lahore and all the pressure of her Muslim relatives, that she make a

(*Continued on Page* 103)

Figures And Facts—The Women's Mi

Presbyterials Arranged Order of Percentages of 1951 Subscribers	Placement by % 1950 Report	Membership WMS & YWMS 1951 Report	Membership Gain or Loss from 1950	Magazine Subscriptions 1951 Report
1. Wisconsin	(1)	313	— 2	265
2. Spokane	(2)	177	— 10	119
3. Mansfield	(4)	400	+ 8	237
4. Indiana	(14)	321	— 16	189
5. Xenia	(8)	663	+ 29	376
6. Idaho	(10)	244	+ 11	137
7. Delaware	(7)	484	+ 11	266
8. Arkansas Valley	(3)	602	+ 38	330
9. Nebraska	(18)	397	— 20	213
10. College Springs	(29)	453	— 17	243
11. Oregon	(27)	347	— 34	182
12. Cedar Rapids	(5)	518	+ 22	269
13. Uncompahgre	(23)	78	+ 7	40
14. Rock Island	(15)	351	+ 16	179
15. S. Illinois	(13)	723	— 3	357
16. Conemaugh	(12)	612	— 31	297
17. Cleveland	(16)	1,755	— 41	851
18. Chicago	(22)	575	+ 9	276
19. Boston	(32)	644	+ 31	309
20. Kiskiminetas	(38)	492	— 24	235
21. Kansas City	(11)	567	+ 21	267
22. Des Moines	(28)	417	— 40	195
23. Puget Sound	(37)	459	— 65	213
24. Ohio N.W.	(26)	321	— 23	146
25. Chartiers	(31)	1,340	— 8	609
26. Colorado	(20)	697	+ 44	313
27. Keokuk	(19)	371	+ 27	164
28. Lake	(30)	849	+ 4	375
29. Monmouth	(36)	685	+ 9	299
30. Detroit	(45)	1,095	+ 15	474
31. Philadelphia	(35)	1,924	— 7	833
32. Steubenville	(21)	678	+ 35	290
33. Big Spring	(24)	284	+ 24	121
34. Muskingum	(39)	641	—108	270
35. Wheeling	(25)	550	+ 1	229
36. Los Angeles	(46)	1,141	+ 19	461
37. Butler	(33)	1,454	— 9	583
38. Monongahela	(9)	2,996	+ 36	1,168
39. Vermont	(34)	111	— 18	43
40. Albany	(41)	216	+ 4	81
41. Westmoreland	(42)	1,281	— 1	474
42. Oklahoma	(6)	323	+192	118
43. Mercer	(43)	697	+ 5	252
44. Allegheny	(40)	1,883	— 2	667
45. Beaver Valley	(44)	1,815	— 24	631
46. Argyle	(49)	400	+ 18	136
47. San Francisco	(17)	753	+105	245
48. First Ohio	(50)	787	+ 54	256
49. New York	(48)	776	— 10	235
50. Caledonia	(47)	1,190	+ 34	332
51. Tennessee	(51)	391	+ 97	52
Totals		37,241	+414	15,902

Percentage Gain or Loss from 1950
+ 5.7%
— 3.4%
+ 3.9%
+ 9.7%
+ 4.1%
+ 4.6%
+ 1.2%
— 6.5%
+ 6.5%
+11.9%
+ 9.9%
— 2.7%
+ 7. %
+ 2.2%
+ .1%
— .9%
+ .1%
+ 3.5%
+ 6.6%
+ 9.4%
— 2.5%
+ 4.4%
+ 6.9%
+ 2.8%
+ 4. %
— 2. %
— 2.9%
+ 2.7%
+ 3.8%
+ 9.6%
+ 3.3%
— 2.4%
— .5%
+ 4.6%
— 1.2%
+ 7.1%
— 1.7%
—13.2%
— 2.4%
+ 2.6%
+ 2.8%
—17.6%
+ 2.3%
+ .2%
+ 1. %
+ 2.1%
—15. %
+ 4. %
— 2.6%
— 5. %
— .3%
+ 1.3%

These Figures were compiled after comparing statistics in the 1951 *WGMS Statistical Report* and the Chart in the *Missionary Magazine* for October, 1950, pp. 96, 97.

Looking at them may make one feel somewhat like Alice in *Through the Looking Glass.* Alice and the Queen were running hand in hand. The Queen kept crying, "Faster! Faster!"

"Are we nearly there?" gasped Alice.

"Nearly there?" the Queen repeated, "Why, we passed it ten minutes ago."

More running, then as Alice finally fell exhausted to the ground, she said, "I do believe we've been under this tree the whole time. Everything's just as it was!"

"Of course it is," said the Queen.

"Well in our country," said Alice, still panting, "You'd generally get to somewhere else—if you ran very fast for a long time, as we've been doing."

"A slow sort of country," said the Queen. "Now, here you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."

Many literature secretaries, society presidents, pastors and their wives, and others have been "running fast" in securing subscriptions to the *Women's Missionary Magazine.* The largest Subscription Shower in the history of the Magazine was received at the 1951 Convention. It seemed that we might even exceed our 1950 mid-century goal of a "net gain of 1,950 subscriptions!"

There is a substantial increase in number of subscriptions and in percentage. Why, then, with all the "running," aren't there more? Remember, death terminates subscriptions of many faithful readers each year. Removals make further decreases.

So, you see, there is wisdom in the Queen's advice that we "must run at least twice as fast as we are now doing in subscriptions if we are to keep in the same place with any given year.

Please study this Chart. Compare with figures in October, 1950, Magazine. Make your own deductions. Note that 14 Presbyterials have over 50% of their members as subscribers, whereas last year there were only 10 Presbyterials over 50%. Note that 33 of the 51 Presbyterials raised their percentages over last year. Note that Wisconsin is still first and Spokane second.

Please study your own Presbyterial. Figure percentage for your own society to see whether you are raising or lowering the figures for your Presbyterial.

Consider all angles before judging a presbyterial. For instance note that Oklahoma, last year in 6th place, has dropped to 42nd, but that this drop was due to an increase of 192 members (the highest), but that Oklahoma also had increase in Magazine subscriptions, though not enough to offset the marvelous increase in membership this year. The same situation in San Francisco. Tennessee, though 51st on the list, is worthy of commendation for increases in both membership and magazines. Detroit with increase of 110 Magazines (highest) went from 45th to 30th place, whereas College Springs lost in membership but gained in subscriptions, hence 11.9% (highest).

So, if we want a Magazine in the home of every member of our missionary societies we will need to run a bit harder than twice as fast, inasmuch as our average is 42.7%. Then, remember that only about one-third of the women in our churches are members of the missionary society!

Editorials

DAYDREAMS

Into the cornerstone of the new educational unit of the U. P. Church at Mercer Pennsylvania, went a copy of the September *Women's Missionary Magazine,* along with current issues of the *United Presbyterian, Christian Union Herald, Pilot,* and bulletins and photographs pertaining to the Mercer congregation.

Pomp and ceremony accompanied the laying of this cornerstone on September 9, 1951. Mrs. F. E. Vogan, wife of Mercer's pastor, had sacrificed her September Magazine! So that she might not feel impelled to disrupt the cornerstone whenever she wanted to refer to this issue, another September copy was given to her. (Duplicate Magazines await anyone who places hers in a cornerstone!)

Other cornerstones somewhere may contain *The Women's Missionary Magazine,* but the present editor knows of no other.

Daydream 1: Volume LXV, No. 1—that is the way the Magazine for September, 1951, will be listed forever. Suppose another sixty-five years pass. Suppose a curious one examines the contents of the Mercer cornerstone in 2016 A.D. Would he smile at the outdated format and style of the 1951 model? Would the rich red-brown, harvest-field cover, with shocks of wheat stretching into a wooded background recall reaping customs long forgotten? Home mission problems and opportunities—will they be different? Will America be a "mission sending" or "mission receiving" country? Will the world—all continents—at last realize that only in Christ is there hope for peace? In 2016 A.D., what? We wonder....

Daydream 2: Suppose that sixty-five years ago someone had placed the Magazine in a cornerstone somewhere. What would the contents reveal today? Really no need to daydream, for right there before me in their special bookcase stood the sixty-five bound volumes. Down from its shelf came Volume I, No. 2, September, 1887. Its twenty-five pages, yellowed with the years, still held vital information. On the first page was a poem, so appropriate for our 1951 theme that I quote it for you:

THE FIELD

Our field is the world: whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed that with weeping
On rocky and desolate plains we have cast;
Yet each for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one!

—*The Presbyterian Record*

Half way through this 1887 Magazine was another poem, "The Lord Wants Reapers." Antiquated in style, yet a clear call still needed today, for Christian reapers to harvest the "whitened fields of golden grain."

Venturesome Daydream 3: As Volume I was returned to its shelf, a voice seemed to whisper, "What will the Magazine for September, 2016 be like? . . . Of course church unions and the merging of magazines could make drastic changes. What matters format, style or changes with the passing years if only the missionary message is proclaimed! Only Time

an reveal the leading of God in the publication of Christian, missionary eriodicals.

The daydreaming ended abruptly. Right now is today's opportunity to end forth Missionary Magazines that exalt the Christ as Saviour and Iope of the World. Perhaps the daydreaming was not without fruit, for strengthened the determination to continue to secure the best available vriters and articles. We must build *now* into the thinking of our people he ideals that will make the kind of world we desire to have in 2016 A.D.

Let us rejoice that many homes make the truths gleaned from the Bible and Christian literature vital "cornerstones" in family life.

Yes, we are glad that the September *Women's Missionary Magazine* ests in the cornerstone at Mercer.

AMERICAN LEPROSY MISSIONS, INC.

National Leprosy Missions Week will be observed in churches er the country during the week of October 7-14, 1951.

Purpose of the observance, according to Raymond P. Currier, execue secretary of American Leprosy Missions, is to focus attention of urch people on the plight of an estimated 10 million leprosy victims er the world.

"Only about two or three per cent of this great number of leprosy fferers are being treated in government or missionary leprosy colonies," r. Currier pointed out. "The great need is for more adequate facilities d trained medical personnel."

The recognized agency for leprosy work of 60 Protestant mission ards, denominational and interdenominational, American Leprosy Misns maintains or aids 148 leprosy stations in 31 countries on five conents.

About 14,000 local churches which contribute to the work of the agency ll serve as focal centers during the Week for special services, prayers d offerings which will be sent to the colonies for buildings, medicines, laries and maintenance of regular worship services.

The week's observance will precede and serve as a spiritual preparan for the 44th annual convention of the organization in Los Angeles, tober 16-19, 1951.

Last year American Leprosy Missions distributed more than $500,000 nong its 148 stations, according to Mr. Currier. Almost two-thirds of is amount was used to help feed, clothe and maintain the essentials of e for approximately 40,000 patients. About $60,000 was spent for sulne drugs—diasone and sulphetrone—now widely used in the treatment leprosy. The rest was used for buildings, including four new chapels, ilding repairs, and such diverse items as an irrigation ditch in Angola; hting system poles in Thailand; a year's tuition in medical school for a ung, ex-leprosy patient in the Philippines; and a cistern to catch rainter in the Belgian Congo.

Mr. Currier explained that help given to the colonies was designed make them as self-sufficient as possible.

Most patients in the missionary colonies raise their own food, build eir own houses and operate industries like pottery-making, weaving and rpenty.

PROGRAM CALENDAR FOR 1952 (January to December)

Have you ordered your new *Program Calendars* for 1952? Orde received are being filed, and will be mailed as soon as possible afte the *Program Calendars* come from the press, about November 1.

An attractive cover binds together the 32 pages of the new *Progra Calendar.* Each of the twelve months has two pages on which are liste the topics on the year's theme, *THE BIBLE AND MISSIONS.* You wi also find for each month, the Worship theme and Scripture reference appropriate *Prayer Cycle* Days; suggested Roll Call; ample space fo writing in the date of your meeting, names of hostesses, and group i charge of the program. Miniature pictures appropriate to the month' theme and pertinent quotations also grace the pages! In addition, fiv pages this year are available for you to write in the names of societ officers, committees, and membership roll.

Adult and Teen-Age Groups will find a helpful guide throughou all of 1952 in this *Program Calendar,* still available at the low price o 10¢ per copy, plus sufficient postage to mail the copies to you.

Send orders now—a *Program Calendar* for each member of you group—to Mrs. Ralph H. Arnold, Treasurer, 510 S. Trenton, Pittsburg 21, Pa.

WORLD COMMUNITY DAY

"Live Thy Faith" is the call that has been sent to hundreds o thousands of church women across the country who are preparing t observe World Community Day on Friday, November 2. The day is on in a succession of annual World Community Days since 1943. It is planne as a rallying point for the year's work, study and prayer for world peac

World Community Day "is built upon our faith that love is stronge than hate; that good can overcome the evils of our time; that Chri is the world's 'great alternative.' It is a united affirmation that worl peace is possible—if we work for it."

Two projects have been held up before the women of our land i preparation for the 1951 World Community Day: an Ecumenical Scho arship Fund and aid to the homeless overseas.

Scholarships will be used to help young people from other countrie get specialized training for leadership in the churches and communitie of their homelands.

For the homeless overseas, many women have been collecting an cleaning light blankets—cotton, flannel or light wool, and sending the to the nearest Church World Service Center. The request is that mone for shipping—eight cents a pound—be sent also to the Church Worl Service Center.

Another splendid "togetherness" project is the undertaking of stud groups together, letting community churches, not denominational line establish the membership of the classes on pertinent themes such as i ternational relations, Churches for Our Country's Needs, etc. How el can the world's problem of hunger, poverty, fear, sickness, and ignoran be met? As we live our faith we bring nearer the fulfillment of t peace which our Lord and Saviour came to give to His world.

THE STEADY SUBSCRIBER

How dear to our hearts is the steady subscriber
Who promptly renews at the end of the year;
Who sends in her name and money quite gladly,
Who casts 'round her sanctum a halo of cheer.
She never says, "Stop it, I cannot afford it,
I'm getting more magazines now than I read,"
But always says, "Send it, our folks seem to like it.
We think it's a help and in fact, a great need."
We inwardly bless her, we outwardly thank her—
That steady subscriber, who writes, "Yes, indeed."

—Wisconsin Clubwoman

(*Submitted by Mrs. Lewis R. Brown, Struthers, Ohio*)

you are a steady Subscriber but find your subscription expiring within two months—
IF you have delayed sending in the subscription you have intended to do—
IF you are a "new" reader but like the copy your neighbor loaned you—
THEN this Convenient Blank is for you to use for your own or gift subscriptions:

To Mrs. Ralph H. Arnold, Treasurer
510 S. Trenton, Pittsburgh 21, Pa.

Please accept the following subscriptions to the WOMEN'S MISSIONARY MAGAZINE:

Name .....

Address .....

Subscription to begin with the.....issue. This is: New..... Renewal.....

Name .....

Address .....

Subscription to begin with the.....issue. This is: New..... Renewal.....

Name .....

Address .....

Subscription to begin with the.....issue. This is: New..... Renewal.....

I enclose $..... in payment for these subscriptions at $1.50 each.

Signed .....

Address .....

LOST: A black, wool gabardine, shortie coat at the WGMS Con-ntion, Washington, Pa. The owner *is unknown, but the* finder, *Mrs. illiam H. Hughes, President of the* 1952 *WGMS Convention, suggests at anyone who lost a coat of this description may need it for the cooler ys ahead. Write to Mrs. W. H. Hughes,* 590 *Allison Ave., Washington, Pa.*

GIFT TO A MISSIONARY DAUGHTER

A proud father and mother, Mr. and Mrs. Robert MacLachlan, o Atkinson, Nebraska, are standing by the suburban they have bought fo their daughter, Laura, who will make good use of it in Pakistan. Sh will return this fall to Pakistan and this suburban will be very usefu in her village work teaching folks to read by teaching them God's Wor They are eager to learn to read and God's Word contains the precio words that will save their souls. New Primers have been prepared b Dr. Laubach to speed up this teaching for which there is such deman

Laura's mother is holding a Punjabi New Testament that Laur has used in her work in Pakistan.

We know this suburban will assist Laura greatly and speed up he visits to the many villagers who are looking and waiting for her to com May the Lord richly bless her efforts in feeding the Bread of Life to th hungry souls of Pakistan. *Marguerite Kyle*

Concerning the Suburban, Miss Laura MacLachlan says:

My Carryall—"Philip"—with its seven feet of space behind the fron seat may often serve as a little home. It is a time-consuming and taxin job to set up housekeeping in tents each week, not to mention overnigh trips. Therefore, for short visits the car will serve as living quarter One tent carried along will be used by my helpers.

I hope to use available village schools, churches, large courtyards o public meeting places for regular classes and Bible study.

Class equipment consisting of a small blackboard, primers, flanne graph and other materials needed to teach the illiterates to read, will b a part of the Carryall's load.

Household and office equipment will include a book cabinet bui into the Suburban, a small folding typewriter table, another small foldin table, an all-purpose chair, a one-burner oil stove, and a kerosene lante for light. A cot with an air mattress will solve the bedroom needs.

The Punjabi is not conscious of time schedules, for he goes accordin to the sun. He waits patiently for the missionary and is willing to s for hours when he is interested, taking advantage to the fullest exte of a missionary's infrequent visits. *Laura MacLachl*

NEWS FROM AFAR

(*Continued from Page* 95)

slim marriage, to the protection Mission School at Gujra.

Nittra reaches over and gives ce's hand an affectionate squeeze she realizes in one more day, she her roommate of the past two rs will be going their separate ys, but happily enough, both to ools in Lahore; one to the Metho- Girls' School and the other to Z.B.M. Mission High School.

part of the thoughtful group, yet of necessity, a group in them- es, are the Muslim class members he girls who come clad in heavy s, concealing them from head to t until they enter the school gates, ere they immediately cast them that they may be like their freer istian friends inside.

Khadija, the mathematics shark; hida, who trembles whenever she s a man, yet is, strangely enough, captain of the basketball team; niz the refugee girl from India with her down-country accent; Ruqia with her fashionable clothes and high-heeled shoes; Jamila, so short of stature that she is still able to ride for half-fare on the bus; Zenat, a much-loved only child, hoping against hope that her parents will consent to her leaving home to teach in a nearby city; Zamarrad, thinking of her home up on the frontier, longing for the grace to be free-and-easy, like her Christian friends, instead of stiff and wooden, as her background has made her.

To Pakistan, new and needy, yet very proud country; to you we commend these teachers we have trained, with the prayer that their lives and their service may at all times be an honor to the Heavenly King and the means of hastening the coming of His Kingdom.

Ruth Ardrey, Principal,
Kinnaird Training Center,
Lahore, Pakistan

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

IX DINKAS AND A DONK

everal hundred yards away from mission is a donk. This is what natives call a well with a pump. e day I asked a high British offi- why these wells were called nk". He supposed donkey engines re used in making them, and from t came the word donk. Dotted ng the outskirts of the town are en of these wells. During the dry son they are the water life line he city of El Obeid. Morning and ernoon a stream of water boys ry the precious liquid to the many nes that are not supplied by the water system. The majority of water carriers are not of the b inhabitants, but Nubas and kas and other boys from southern lan. Each one has two five-gallon Shell gasoline tins that are roped to a stick, which he carries on his shoulder. After the tins are filled, he leaves the donk on a trot. Some have regular customers and hurry to bring them their desired water. Others are new, and trot around shouting "moya, moya" (water, water). Sometimes they trot over a fourth mile before they finally find a buyer.

Many times I have visited the well nearest our mission to try to get the boys to come to the club. As most of the club members are Nubas, I was glad when any Dinkas came. However, outside of two or three the Dinkas did not come regularly or in large numbers. Then one day I was glad to see many more Dinkas at the club than usual. After our lesson in

Arabic and evening prayers, one of the Dinkas handed me a court receipt, and in his broken Arabic tried to explain his troubles to me. After much repetition and help from the other Dinkas, I finally made out the story. Six of these water carriers had formerly stayed at the house of a woman. She generously offered to safeguard their daily earnings for them. She took the money, but alas for the boys, she spent it for herself. When they demanded the money, she did not have it. So they went to court about the matter. They paid their court fees, and on a certain day they were to appear before the judge. However, as Arabic is not their native tongue, they came at the wrong time. If they wanted the judge to hear their case, they would have to pay additional court fees. Could I help them in their difficulty? I did not know, but would see what could be done.

The next day about fifteen Dinkas and I went to see the judge. He politely explained the situation to me, and informed me that if they paid the court fees over again, he would take up their case again. By this time the Dinkas had no money, as water carrying is not in the high-income bracket. I told them that I would lend them the money, but actually I felt that it was a gift; for I did not expect to see the money again.

For several weeks good numbers of Dinkas came regularly to the e ning classes and to Sabbath even church. Then as the case drag on from weeks to months, the Di came less and less to the club. Ev time I saw them at the nearby w I urged them to come to the cl but they replied that they were happy, and until they received th money, they could not come.

Last week as I was returning ho from a call, I was surprised to four of the six Dinkas who had g to court back at the club. Were t here for lessons? No, they had so business to attend to. So we marc into my office. One sat down in chair, and from their pockets t drew out the amount of money I l loaned them six months previou I was greatly surprised that th simple water boys remembered to last penny how much they owed They had finally won their case, a now wanted to repay me. I was pro of them, their honesty, their termination to pay back their de

These Dinka boys came to me help in time of trouble, and I w glad I could help them. Yet they a indifferent to the greatest help all—Jesus Christ. Please pray these and other South Sudanese bo up here in the north, that they w attend our clubs, and that the different will accept Christ as th Saviour. *Willard M. Gallow*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

OPPORTUNITIES

Presumably, it is allowable to every individual to occasionally reminisce. But it has its hazards, for it almost surely brands one—no matter how young she may feel—as an old timer. Nevertheless, it has advantages and I am willing to forego all claims to youth in order to make a few comparisons between the girls and women of Egypt thirty-two years ago and those of today.

I will not discuss the school gi Others in school work could do th much better. I wish to confine m comparison to the women and gi as I see them outside of school. 1919 girls and women occupied much more secluded and shelte position. Very few, even though e cated were willing to speak bef others, even in an exclusively wo en's meeting. Today—using the h youm church as an example—we c

on almost anyone of our educated
en to lead the women's meeting
to prepare the message. Others
se education has not taken them
e so far can be called upon for
ic prayer. I rejoice to see the
nger women and girls being asked
hare in rendering these services.
n the realm of the home, I often
to regret that even the very
r who had nothing to spare, were
stomed to pay someone who had
eloped a natural gift for sewing
ut and make the very simple gar-
ts needed by the family. When
questioned them they would say,
could sew them—by hand—but I
t cut." Today, due to the very
courses in sewing and pattern
king which are offered in two
s of government schools, many
s and women do their own sew-

lere in Fayoum Girls' Club which
ves girls who were not given the
ortunity for school for long, if
all, we have a young girl as a
her who had a few years in one
these government schools, and
comes each week to the club and
res her knowledge of pattern mak-
and sewing with an eager group
irls. I enjoy seeing them at work
n notebooks and blackboard. At
sent this group is cutting and
king five dresses for poor girls in
cal orphanage.

few days ago I was calling on
of the women of the church and
ing her to bring a message to
club. She is preparing to tell
m the story of Mary Slessor. She
taught a few years before her
riage and I felt she was definitely
py to be asked to do this. While
ting her, I was surprised to hear
two afternoons a week she at-
ds a sewing and cooking class of-
ed by the extension department
one of the government schools.
has two small children, but some-
, for the second year, she is man-
ng to take up this opportunity. I
eve it is still unusual to find a housekeeper and a mother willing to make this effort.

Our club also offers reading and study lessons. Three girls—obviously from a very poor home—came recently to learn to read. The oldest said, "I am ashamed before the other girls," but her teacher says she is learning well and we expect to see her blossom out when the day comes that she knows she can read. Without doubt this will be a decreasing group now that education is free, but to date we still have them.

The first period in each club day is used for Bible classes. The two more advanced divisions are studying the life of Moses. Incidentally, one girl who has taught for the Seventh Day Adventists and accepted their beliefs challenged the Protestant departure from the seventh day of the week to the first day, in one of these classes. That made the opportunity to teach our girls why we keep the first day of the week. Many of them would not have been able to answer the Adventist.

Another class has finished the twelve Laubach booklets on the Life of Christ and is now reading a book on Infant Care. Thirty-two years ago, I believe there was no such book in Arabic. The girls find it interesting, and it offers them information which was not available to their grandmothers. The teacher of this class is from the neighboring town of Sennoures. If those in heaven have any knowledge of what goes on here below, then I think Mrs. Harvey, who 75 years ago started the first girls' school in all Egypt, in Sennoures and paid the parents to bring their daughters, must look down with some satisfaction on this teacher, a descendant of some whom she knew so long ago.

The closing period of each club day is usually given over to a religious or inspirational message. It is heartening to find women right

(*Continued on Page* 107)

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
904 Publication Bldg., 209 Ninth Street,
Pittsburgh 22, Pa.

SOME THINGS TO REMEMBER ABOUT THANK OFFERING

All plans should now be completed for your In-gathering Service.

Is your order in for invitations, envelopes, and any other material yo may need.

Will your Thank Offering be over in time to have your money in th hands of the WGMS Treasurer to be counted in this year's Offering.

Society Treasurers must have all money in the hands of the Presby terial Treasurer by November 15th.

Presbyterial Treasurers must have all money in the hands of th WGMS Treasurer by December 1st, (one month earlier than the forme date).

All Treasurers must send with the money a correct list of Life Mem bers, Life Directors, Memorial Gifts, and addresses, as well as names o donors, (typed if possible) in order that certificates may be made ou correctly.

Thank Offering Secretaries should see that the Treasurers have thi information to send in. It will be your responsibility to see that the prope information is reported on the Annual Statistical Report blank in th space provided for the Thank Offering report. There will not be a separat report as has been sent heretofore.

We are counting on a large In-gathering this fall to help meet th great need in the work of the WGMS in our fields at Home and Abroad

How much do you have for which to be thankful this year? Much we are sure.

A Thank Offering commensurate with your blessings will be a larg one. Do not disappoint us or those on the field who are looking for this help

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The following is a copy of the Responsive Service used at the WGMS Convention this year. It is the last one printed and arranged by Mrs. Mary Clokey Porter, the first Thank Offering Secretary, in May 1920. Some have asked for a copy of this service and we are glad to have it printed here. We trust it comes to you in time for your Thank Offering Service.

OUT OF DARKNESS INTO LIGHT

Leader: What do the Scriptures declare concerning the condition of the world?

Congregation: The dark places of the earth are full of the habitations of violence. All have sinned and come short of the glory of God. Th know not neither do they unde stand; they walk to and fro darkness.

Leader: What alone can bring lig out of darkness?

Cong: The Scripture answers — b hold darkness shall cover the ear and gross darkness the people but the Lord shall arise upon the and His glory shall be seen up thee.

Leader: What doth the prophet Isai say to the people who walked darkness?

Cong: The people that walked darkness have seen a great ligh they that dwell in the land of th shadow of death upon them ha the light shined.

der: What hath God promised hall be the glory of His Church?
g: The nations shall come to thy ght and kings to the brightness thy rising. Lift up thine eyes ound about and see: all they ather themselves together, they ome to thee; thy sons shall come rom far, and thy daughters shall e carried in their arms. The Lord hall be unto thee an everlasting ght and thy God thy glory. I, the ord, will hasten it in its time.
der: What is the testimony of esus concerning Himself?
g: I am the light of the world; e that followeth me shall not walk darkness, but shall have the ght of life. As long as I am in he world, I am the light of the orld.
der: What message did Christ ive to His disciples?
g: Yet a little while you have the ght with you; walk while ye have he light lest darkness come upon ou, for he that walketh in dark- ess knoweth not wither he goeth. While ye have the light, believe in he light that ye may be the chil- ren of the light.
der: Who are to reflect the light f Jesus to the millions who are oday sitting in the darkness of in?

Cong: Jesus saith to His followers, Ye are the light of the world; Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.
Leader: In what ways can Christ's followers show forth the true light?
Cong: Through prayers, through service, through consistent living and through gifts.
Leader: In what way do you desire to show forth the light at this hour?
Cong: Through accepting God's invitation—Come near and bring thank offerings into the house of the Lord.
Leader: What motives prompt you to bring thank offerings?
Cong: Loving gratitude for the benefits with which God daily loadeth us, and that through our gifts others may learn to know Him and serve Him.
Leader: Let us draw near then and present our thank offerings.

Following the offering there should be a prayer of dedication and a song of thanksgiving.

* Beginning with the words by the leader "Who are to reflect" etc., the response may be taken by those who receive the offering as Thank Offering Bearers if you care to use the service in this way, rather than have the whole congregation respond from this point on.
If you care to break the responsive service at this point it is effective to use the song "The Light of the World is Jesus."

NEWS FROM AFAR

(*Continued from Page* 105)

e in Fayoum who can and will ng these messages. This again is advance over days gone by.
Occasionally this period is given r to a cooking demonstration, netimes we have a film, once the e of one of our elders showed girls how to make artificial cloth sies. Every day since, girls have n making daisies to take home.
What we consider the greatest op- rtunity offered is that of earning Bible by committing a prescribed of Bible verses. For many years s offer has been accepted by girls in our schools. The girls who have just finished the Life of Christ will be given at the time of the closing program, a book of the four Gospels. Next year these same girls will be ready for a regular Bible class.

Clubs for girls are not a new thing in Mission circles, but I do believe that we are today able to enlist the help and cooperation of Egyptian girls and women in these clubs in an entirely new way. It is opportunity for the club girls—it is also opportunity for those who serve them.

Mrs. R. T. McLaughlin

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

The following questions were received on the statistical reports of societies. Perhaps they have been on your mind too.

1. "Some of our ladies object to taking so many collections for our contingent fund and want to know if we could not set aside a small percentage of dues taken in for that purpose. Please advise."

Offerings received for the support of mission work should be sent to your presbyterial treasurer without any deductions. Expenses, such as WGMS and Presbyterial expenses, Isaiah 41:6 fund, society expenses which include postage, gifts to speakers, rental of slides and films, study books and so forth, are paid from the society's contingent fund. Salaries of many missionaries are pledged wholly or in part by individuals, societies or presbyterials. This is a special fund.

2. "What is the Extension Department? How does it function? Are members counted for expense funds?"

The Extension Department is for women who for various reasons are prevented from attending the regular monthly meeting of the missionary society. Through this department missionary knowledge, praying and giving is extended. The November 1950 issue of the *Women's Missionary Magazine*, page 168, tells of the place this department can fill. The leaflet, "Extension Department", will be mailed upon request. Expense funds are paid for all contributing members.

3. "Please explain Part 6a of Efficiency Standard—'a gain in tithe payers.'"

A tithe payer is one who gives one-tenth of his income to the work of the Lord. If the number of tithers in your society is increased over the previous year, 5% is added to the efficiency rating of the society. Excellent leaflets on Christian stewardship are available from the WGMS Literature Department, 209 Ninth St., Pittsburgh 22, Pa.

THE MISSIONARY CAR

Dedicated to Mrs. M. M. Brown, written by Mrs. Clem Asher

Oh, I would like to tell you 'bout a certain car I know
One that travels through the sunshine, through the rain and through the snow,
One that travels any distance—be it near or be it far,
For this is a special model—it's a missionary car.

If your conscience starts to nagging 'bout a sick one you should greet
And you answer back, "I cannot 'count of my poor aching feet",
Of a sudden you remember that excuse ain't up to par,
You could call, you know, the driver of the missionary car.

Comes a missionary gathering, or a meeting of the Aid,
It's too far, I cannot make it, all my hopes can only fade;
Then the phone sets up a ringing—such a jingle, such a jar.
Yes, you're right, it was the driver of the missionary car.

Thus we travel to our meetings, thus we visit those in need,
Thus we do our Christian duty, sowing here and there a seed.
But I know the King in glory says, "I'll add another star
To the bright crown of the driver of that missionary car."

Young Women and Girls' Circles

MRS. JOHN H. GERSTNER, JR., Secretary, R. R. 1, Ligonier, Pa.

We are all going to miss our faithful leader for thirty-nine years, Miss Ida B. Little. I, most of all. But we are not really going to let her go. I feel as if she is now Young Women's Secretary Emeritus and we shall depend much upon her wisdom in future days. It is a pleasure to report that letters forwarded from her tell of the formation of two new societies. In Cleveland Presbyterial, the East Palestine, Ohio Church now has a young women's society with sixteen charter members. In Westmoreland Presbyterial, the Ardara Church under the sponsorship of Mrs. E. R. McCall has organized a new teen-age group, the Araminta Eckert Girl's Circle. This, incidentally, is the second teen-age group that Mrs. McCall has sponsored. The first is now a thriving young women's society.

It has been said that a woman's ten best years are between twenty-nine and thirty! Because we have been overdoing this thing, we are all going to be shoved out of the nest at twenty-one! But please notice that this graduation does not take place until the new year. So I appeal to all young women's societies to give our special objects and our teen-age friends a parting encouragement this short year by an over-the-top contribution. For that reason may I remind you this month once again of our special responsibility, our permanent special object, the Girls' Boarding School of Pasrur, India.

A sweet college freshman who had been stewing over her outside reading assignments in her Freshman English Literature course met on one occasion at a social gathering the poet Louis Untermeyer. She took one look at the modest, unassuming Mr. Untermeyer, turned up her pretty nose, and said, "Humph! So you're required reading!"

I assure you that you would not feel that way if you had the opportunity to meet your special permanent object. Let me tell you of my introduction to G.B.S., Pasrur, India. But first some background information. Did you know that our special object has been in existence for over half a century? It was Miss Emma Dean Anderson who founded this school in 1900. It was born in famine times. It has been said that ninety per cent of the Indian people do not know what it is to go to bed with a full stomach. Then when crops fail even that little which they have vanishes. Highways are strewn with the bloated dead. During these dreadful days a poor woman begged Miss Anderson to care for her baby and two little girls. A man left her his motherless ones. In all, about two hundred orphans were brought to Pasrur. When the Church at home was informed of the gigantic need it responded with an offering of approximately $50,000. Actually some of the present buildings were erected from the famine funds.

By 1908 the famine days were over, but another plague hit G.B.S. The deadly white plague, or tuberculosis, began to claim its victims. It was discovered that of the hundred boarding school students only forty had good lungs. The valiant efforts of Doctors Gilbakian and Maria White helped many to recovery.

I hope you have read the recent report of G.B.S. in July-August *Women's Missionary Magazine*, p. 741.

(*Continued in November*)

Our apologies to members of the Young Women's Society of the Non Nobis Guild of the Grove City Church, and to the Ruth Fleming Missionary Society of the East Unity U. P. Church, both of Butler Presbyterial, for failing to list them in the Annual Report for having 95% on the standard of efficiency.

Girls' Circle Program

By MRS. HERMAN W. KING,
34 Gallatin Ave., Buffalo, N. Y.

PROGRAM FOR NOVEMBER
OUR HOME MISSIONS

A Circle sponsor has invited several Circle girls to her home after school to meet a prospective member. They have had cocoa and cookies and are settling down to a get-acquainted chat.

Sponsor (to the prospective member): Marilyn, is there anything you would like to ask about the work of our Circle?

Marilyn: Yes, there is. Recently I read a quotation from G. K. Chesterton—something like this: "With all of our efforts to spread the Gospel abroad, we ought not to forget to publish it at home." I think so many mission-minded people do that! And really I've heard about the missionary pioneers in western Ethiopia and the revival in the Sudan and other things about United Presbyterian foreign missions, but right now I can't remember hearing anyone mention Home Mission work. Does all your money go to work abroad?

Sponsor: Girls, you are on the spot! What do *you* know about our work at home? While you are mustering your thoughts, let me assure you, Marilyn, that our funds are equally divided between home and foreign missions. Now, girls, what does our home mission money do?

Grace: Marilyn, you won't know me very long before you'll hear about my special pet, Mountain Missions! And if you're not careful, I'll be persuading you to give me the clothes you're wearing as well as your old ones, because we must keep the clothing stores at Ezel and Frenchburg going. These provide garments for needy people at very low prices and also help pay the running expenses of our schools. Mountain boys and girls in this section would have very limited educational opportunities were it not for our schools.

Evelyn: Now let me get a word in about my pet, the Frenchburg Hospital. It is the only one in all Menifee County, and its 21 beds are usually full, with many patients coming from back in the hills. I guess it's because I want to be a nurse that another specialty of mine is Jubilee Hospital at Henderson, N. C. How I'd love to work with the little black babies there!

Edith: I think all our Negro work is interesting. It's so important when you realize that some of the future Negro leaders in our own communities and in the nation are studying right now in our mission schools and in Knoxville College. And we ought to tell Marilyn that all our WGMS schools not only teach the three R's and have wonderful extracurricular activities but first of all are Christ-centered, with courses in Bible and daily chapel exercises.

Arlene: Well, I'll say a word for Presbyterial Missions. Last summer I travelled with my parents through some of the mining towns of Pennsylvania and I was so depressed by the drab life of those people! I was glad when my mother mentioned that United Presbyterian women are trying to make life brighter for at least a few of them, and she told me about the prayer meetings and Bible study and social affairs. Recently I read that at Christmas the missionary at Slovan tells the children to bring, not stockings to hang up, but shopping bags in which to take home the gifts provided by our church women.

Nancy: Marilyn will be glad to know we haven't forgotten the Indians of our country. One of our missionaries is an ordained Indian, who came to know Christ at the very sta-

(*Continued on Page* 113)

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

JUNIOR MISSION STUDY BOOKS

HOME STUDY

Grades 1, 2, 3

Davey in the Sand Hills

By Anne M. Halladay

Mrs. Halladay, who has already given us several fine books (remember *Toshio and Tama?*), presents another story with her usual charm and skill. This tale is about Davey Cameron, who spent his summer trekking over the sand-hill country of Nebraska with his father, visiting the families scattered through the area.

Their real job was holding vacation church schools for the children who had no church of their own, but shortly adventure crept in. A roundup, a fishing trip, and a mystery in their trailer home are just a few of the things that add to the summer's excitement.

The beautifully executed drawings for *Davey in the Sand Hills* by Jean Martinez give added atmosphere and quality to a fine story.

The large type face in this book has been selected with the primary child in mind. There are also wide margins and a general atmosphere of space and openness. This format will encourage the child who is just learning to read and will stimulate him to more enterprise in following the story with an adult's help.

Cover in three colors

128 *pp.* *Cloth* $2.00, *paper* $1.25

Grades 4, 5, 6

Hungry Hollow

By Anna Rose Wright

The author has spun a fine story of exploration and adventure involving a city boy and two country boys in the Tennessee mountans, and has tied it in with the work of a mission doctor.

Junior readers will take strongly to the adventure of this story and to the excellent portrayals of the mountain folk and their ways and customs. Especially will they enjoy J. P., who carried baby catbirds in his pockets, the pet black snake named Miss Loretta, and Jingo, who is a dead shot with a stone.

Mrs. Wright visited several mission projects in the Tennessee mountain area, where she carefully observed the people's way of life and vernacular in preparation for the writing of *Hungry Hollow*. In addition to weaving a fine story for junior readers, she has made it a point to picture realistically the scenes within the church and school. The book maintains sound psychology in dealing with the experiences and problems of the children.

The illustrations add authenticity and humor to a tale that is both genuine and amusing.

Cover in three colors

128 *pp.* *Cloth* $2.00, *paper* $1.25

FOREIGN STUDY

Grades 1, 2, 3

The Children Downstairs

By Virginia Mazer and Hazel V. Orton

This quartet of picture stories for primary grade children has been harmonized into a delightful little volume. The photographs were taken by Hazel V. Orton on a trip around South America in 1948. The stories, with their simple and yet clever structure, are woven around the pictures by Virginia Mazer, script-writer for the well known children's radio program, All Aboard for Adventure. The four stories have their locales in Brazil, Argentina, Chile, and Peru.

Every episode of each tale is illustrated by a photograph—and the book has been designed so that there is one photograph to match each page of text.

Cover in two colors

128 *pp.* *Boards* $2.00, *paper* $1.25

Grades 4, 5, 6

Off to Brazil

By Nina Millen

The author presents our young readers with a hero, a heroine, an intriguing plot, and a colorful travelogue, all rolled into one. The adventures of Bruce and his sister Connie in their travels through Brazil will give children the sense of sharing in an interesting trip, which includes marmosets, parrots that speak Portuguese, a snake farm, a ranch, and visits to various mission stations.

The book is based on the actual experiences of the author, who made a trip through Brazil in 1948. The lively illustrations by Janet Smalley are based on photographs taken on the spot.

Cover in three colors

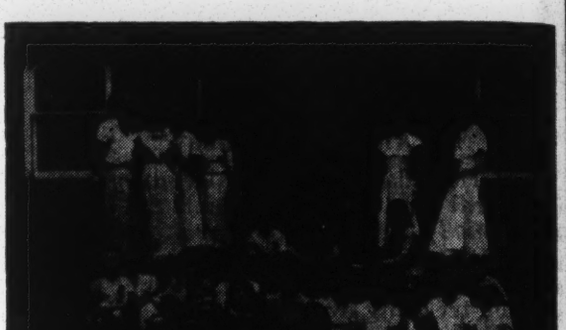
128 *pp.* *Cloth* $2.00, *paper* $1.25

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

This month we have our first news letter from the new pastor of the Frenchburg Church. Mr. Eddy was installed the latter part of May but in the short time since then he has been very busy in every part of the church life. As his letter shows he is enthusiastic in his work. We feel he will make a valuable leader. We will look forward to hearing from him from time to time.

Secretary



Vacation Bible School, Frenchburg, Ky.

FRENCHBURG CHURCH NEWS

It was with great interest and a challenge upon my heart that I began my ministry on May 21st as the pastor of the Frenchburg Church. The response of the community has been encouraging, and I am glad I am a member of that community. Day after day different ones within the community are taking new interest in the church and its work. This is so because several of them have been waiting for a regular pastor before taking an active part. We have added six to the church roll since June 1st, and there are several more to be added in the near future. This wonderful response on the part of the community gives great encouragement to the young pastor.

Shortly after arriving on the field plans were made for our second annaul Daily Vacation Bible School. This year we doubled the registrations and attendance over last year. There were 46 registered and the average attendance was 36. More than 800 miles were traveled in transporting the children to the school. We had a wonderful school and God richly blessed the church through it.

The regular Sunday School work has been carried on through the summer; this includes not only the morning Sunday School but two afternoon schools held out in the country. The McCaulays have been faithful in working at East Fork, and Miss Olson, Miss Moore, and Mr. Linderholm have been the faithful ones at McCausey Ridge. The pastor helped with all the schools this summer and I have received a great blessing from them, especially in the afternoon work. We are looking forward to having a grand year in the Sunday School work.

This summer we have had young people attending three conferences, Hanover, New Wilmington, and the National Youth Fellowship Convention. Again this year the honor has fallen on a young lady from Frenchburg to represent Second Synod in the National Bible Reading Contest; this year it is Miriam Gathman. As I write this Miriam is on her way to the National Convention, to represent Frenchburg, First Ohio Presbytery and Second Synod. We are quite proud of the fact that in the last two years we have sent two young ladies to the National Contest from French-

burg. Our young people are greatly interested in the conferences held by our denomination, and each year we hope to have some in attendance.

A wonderful gift was given to the pastor and the church last May which has helped considerably in the work of the church. The gift was a Chevrolet Station Wagon from Mr. Sam Fulton. We are grateful to him for this gift. The wagon is used mainly in transporting children to church, Sunday school, conferences, etc., and is also used by the pastor in his routine work. It truly is an asset. In less than three months it has traveled 5,000 miles.

I am glad the Lord has led me to begin my ministry in the wonderful community of Frenchburg. I ask you to pray for the work of the school, church and the hospital, for we move forward only under the power of prayer and the Holy Spirit.

James Eddy, Pastor

WESTLAND MISSION

This has been a busy and happy summer for us at the Westland Mission. We held our Summer Bible School for our own children for two weeks, with three groups meeting in the morning: Primary, Junior, and Intermediate. The Beginners met in the afternoon. The Sabbath following the School the boys and girls took part in our afternoon service by singing songs and reciting verses that they had learned. Practically all of the children were present and did very well.

The following two weeks we had the colored boys and girls with an enrollment of thirty-three. One of our little boys, who will enter public school this fall, liked Bible school so well that he often came in the morning and afternoon both, and then he wanted to come to the colored children's school, too! The boys and girls in both groups did show that they enjoyed the school by their regular attendance. Our total enrollment was 76. In August we held our Sunday School picnic at the Canonsburg Park when over fifty were there to enjoy the races and other activities that go with a picnic.

Dorothy E. Partington

GIRLS' CIRCLE PROGRAM

(*Continued from Page* 110)

tion he serves now. And we're all interested in our new work among the Navajos!

Evelyn: If we start on *that* subject, we'll never leave, and Mrs. Sponsor's husband will soon be home for dinner.

Sponsor: I think you are all excellent salesmen for WGMS Home Missions.

Marilyn: I think so, too. I'd like to help in all your projects, home and foreign.

Chorus: Good! A new member!

Edith: Come to the next meeting at my house.

Arlene: I'll call for you.

Grace: That's a lovely skirt you're wearing but when you're tired of it, don't forget, you know what!

(*This little skit barely skims the surface of the topic, but it may be lengthened with material from the July-August magazine and others.*)

A Map to Make: If there are artists among you, make a picture map of our home missions, bordered with pictures from the magazine. Posted in a prominent spot in your church, it would be helpful to many and a good advertisement for you.

Gifts to Give: In Navajoland, simple gifts help our missionaries make contacts, opening the way for the Gospel message. These things would be welcome: cold cream or vaseline for desert-dry skin, very large barrettes, side combs, heavy nets such as are worn at night, safety pins, rick-rack, and other sewing aids.

Prayer Cycle: Days 8 and 9.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

It was the privilege of Mrs. Walter H. Holt and your Secretary of Negro Work to be in Wilcox County, Alabama, for the commencement season in May. I wish that all of you might see the work in these Christian schools, attend chapel where students participate, hear the singing and playing in their musical programs, and watch the children and young people on the campus. The climax in each school was seen in the commencement activities, the baccalaureate services, class night, and the final day of graduation. It is a moving sight in Alabama, just as in your home towns, to see these young folks as they confidently face the future with high school days behind them, holding in their hands their diplomas, tangible evidence that they have reached one goal in life.

The valedictorian at Miller's Ferry was Percy Lee Cunningham who did his part exceptionally well. I asked that he send a copy of his oration so that at least a part of it might be offered here. With this copy he sent a note of thanks for the school from which he had just graduated and for "the kind of people who support it."

TODAY'S CHALLENGE

We are here on this occasion to go through the closing exercises of our graduation from high school. We say farewell with a mixture of emotions. There is joy because this is the day of graduation. There is sorrow because of the many friends with whom this is the parting of the ways. There is a different kind of pleasure because graduation represents a noteworthy achievement. There is a deep feeling of gratitude that all this has been made possible for us by you, our parents, friends, and teachers.

Think with us for a few minutes about this world of today which we, the Class of 1951, are entering. Up to now we have been living in a special little world of our own. In our homes and in our school we have been supported, aided, guided and sheltered. For the most of us it has so far been a happy and comfortable experience. We have been living in peace and calm.

Things are going to be different now. Regardless of what we will be doing in the months and years ahead, we will be mingling with more people from more walks of life with a greater variety of interests. There will be competition but, likewise, there will be greater rewards for those who succeed.

The graduates of 1951 face a prospect which is new to American youth of recent times. Those who came out of school in 1900 or 1910 or even 1930 had every reason to expect a life time of peace. Youth of today must face war as a probability if not a certainty. We must balance our interests between peace and war. A definite part of our lives must be spent in war that the other part of our lives may be in peace.

Naturally we wish for a peaceful world, but war has to be accepted as a part of our lot in life. From what we have learned about living conditions in many parts of the world it seems that for many there could be little about which to be happy. To live is only a little better than to die for many. They have inadequate food, shelter and clothing. They know nothing about life in its full measure as we are accustomed to it in this country.

It is for me to speak for the Class of 1951 and speak for it I must. We have had home life and school life which we believe to be typical of our

(Continued on Inside Cover)

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

A NAVAJO INDIAN FAMILY

Boyd Parrish and his family had been away working in the sugar-beet fields of Idaho. Returning to Kayenta they needed help to get to their home five miles out and over a poor trail. Their baggage is seen in the rear of the jeep. This is a typical Navajo family, wearing the usual dress for all ages including the baby's cradle board. Mrs. Parrish's father is at the left of the picture. Although most of the Navajo live in hogans, a one-room dome-like structure made of logs and covered with dirt, this shack in the background of the picture is what the Parrish family call home.

John Parrish, the little boy to the right, is one of the boys who attended the Conference for herders in Flagstaff last year. Although ten years of age, he had never been to school. When school opened in September, John was in Idaho with his family working in the sugar-beet fields. When that work was over and the family returned, the Government Boarding School at Dennehotso was full to capacity. John's parents agreed he could go to school when there would be an opening. Not long after that there was a place for two boys at Dennehotso.

When we told John that there was an opening, he did not want to go to school alone; he wanted Luna, his friend who also attended summer camp at Flagstaff, to go to school with him. When we went to see this friend we found that he was over 12 years of age and too old to be accepted at Dennehotso. John was not happy; he did not have anyone to go to school with him. Later his parents decided that his six-year-old brother, Lee Parrish, should go with him. Not many children here get to school at six because parents do not want them to go that far from home when so young. Both boys are doing well in school. Trails in the area of this Parrish home are impassable for a conventional car. Our Jeep enabled us to get both John and Lee Parrish

Boyd Parrish, a Navajo Indian, and his family.

to school.

On our way to the school as we were ploughing through this deep sandy trail, another Indian family living near called for us to stop—our friend Jim Cly and his wife. Their baby was ill and they wanted to reach the hospital as soon as possible. We brought them to Kayenta where they could pick up another ride to the hospital. Usually to stop a two-wheel-drive car in such deep sand as this would mean that one would have to jack up the car and put brush under the wheels to get started again. Once more we had reason to be thankful for our four-wheel-drive Willys Station Wagon which was able to pull us out of the sand.

From these few incidents we are able to realize in a vivid way some actual conditions that exist among the Navajo Indians. Here we see families having to go off the reservation periodically in order to eke out a living; we see many living in homes that are miserable and unsanitary; there are the sick having to be taken miles, sometimes over roads that are almost impassable, to the nearest hospital; and the children who are fortunate enough to even get to Boarding school must leave home at an early age as no school is available for them within miles of their home.

It is little wonder that these Indians are much discouraged upon learning that the new appropriations for the Bureau of Indian Affairs as passed by the Senate and the House practically repudiate the Navajo rehabilitation program that Congress passed last year by failing to make the new appropriations consistent with the provisions of that bill.

F. C. Patterson

BIRTH OF A SELF-SUPPORT CHURCH

(*Continued from Page* 91)

ask them to pray for us—Pray for me and Pasrur District; for the village Christians that they may receive these young men and support them; pray for these young men that their faith fail not.

I now give you the names of the men who have consecrated themselves to this work:

In 1897, Rev. Gandu Mal, now pastor at Rawalpindi and Licentiates; and Labbu Mal and Malu Chand of Pasrur District.

At our last conference, Feb., 1899, Mangu Mal and Nathu Mal of Gujranwala District, seminary graduates; and Ishar Das, a catechist and teacher from Pasrur District.

Now do not think we need less money and fewer missionaries. No, we want to double our forces.

While praying for us, remember also to give thanks with us for the blessing we have received. I believe most firmly that God by giving us His Holy Spirit, and manifesting his power among us, and at the same time calling out these young men to take up this work, is plainly showing this is the way this difficult problem is to be solved. Oh, that I could clearly convince our Mission of this fact, and other Missions as well.

The great weakness in this plan is the want of consecrated lives, men of God's calling who are willing to lay down their lives for the Lord. "Pray ye the Lord of the harvest that He would thrust forth laborers into His harvest, for the harvest truly is great, but the laborers few."

That same season, I was transferred from Gurdaspur to Pasrur and had the blessed privilege of being co-laborer with these devoted servants of the Lord, and witnessing the birth of a self-supporting Church. I know something of what it cost them to stand true to their consecration vows to take no more foreign money. Sometimes they went hungry, not because their people were not willing to feed them, but because their people were also hungry.

Dear friends, I know how difficult it is for you to understand about the poverty of India, part of which is now Pakistan. You would just have to go to live with these people in their villages as I have done, to do it.

(*Continued in November*)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Miss Dorothy E. Hagman of the Excelsior Covenant Church of Excelsior, Minnesota, received her B.A. and M.A. degrees, University of Minnesota. Miss Hagman has been active in Inter-Varsity Christian Fellowship. Her short-term appointment is to the Girls' College, Cairo, Egypt, to teach High School and Junior College English.

(This picture was received too late for the September Magazine, though she was appointed in May, 1951.)

DR. J. A. HEASTY

News of the death of Dr. J. A. Heasty of Doleib Hill, The Sudan, brought sorrow to the hearts of many who have known him through the years. His fine contribution to the work of the Mission, and especially lately in his translation work, has been outstanding. He will be greatly missed; his wise counsel, untiring labor, patient, prayerful life were a constant witness for his Lord.

To his faithful wife and partner through the years and to the members of the family, the members of the Women's Board extend sincere sympathy in this great loss and commend them to "the God of all comfort" who promises all-sufficient grace in their bereavement.

MAJI, ETHIOPIA

Miss Eileen Halewood, R.N., carried on the clinic work in the absence of Mrs. Nessie F. Pollock who was on furlough. A letter from Miss Halewood tells of Mrs. Pollock's arrival: "Mrs. Pollock arrived on June 16 and it was fortunate she managed to catch the plane, because the poor little jeep could not reach the field last time on account of a local landslide which completely blocked the road for 70 metres. She would have been stranded for a while in the wilderness on that occasion.

"This is normally the rainy season (written July 4th), but we have had a long drought which has been disastrous for the garden, and dispelled all hopes of having fresh vegetables for many weeks. Today we have joyfully watched the sawmill at work for the first time cutting enormous tree trunks which were brought from the estate of a witch doctor. It is interesting to see the very foundations of this outpost station slowly, but surely, being laid in the material sense, not without hard, hard work, great cost to our supporters and many setbacks, but always with the vision of the buildings completed. In the spiritual realm it is even slower, and often with so little to see, but we do pray that the foundations laid will be no mere 5 or 30-year plan, but a building for Eternity.

"This old witch doctor, from whose estate the trees were purchased, called here yesterday and told us he will not withhold the rain more than another couple of days! These poor ignorant people believe him and give him offerings to change the weather.

He has the most evil face I have ever seen, but his life is one of abysmal darkness which only the Light can change.

"Please remember us in prayer that we may be more worthy to do this work for our Lord."

YOUTH AT WORK

Miss Laura Reynolds and I took part of our holiday early and went up to Sandes Home in June, returning July 11 in time for the Youth Camp when we had a good time with the 33 boys who came in from the villages. Since then we have been going out to the villages where school boys and girls are teaching their own people. Yesterday we were in one where several girls from Sangla Hill, as well as some from our Sargodha school, are. Several women are well along in their Adult Reader and others said they were going to begin. The children are getting interested. In one village we examined 12 older girls most of whom had been taught by a boy in the 10th class. There are some 6 or 7 villages very near that we have been to and we are hoping to get to others soon. This is the first time we have seen the young people really getting interested. In some villages they are meeting rebuffs from the village elders who feel that THEY are the most important ones: "Who are these youngsters who t h i n k they can teach?" We are thankful we have heard of no place where the pastors have tried to stop them. I think the pastors are beginning to feel that their hope is the youth and they must work with them or they will have to work against them. The Young People are the ones who are doing the witnessing to those outside the Church. In some cases schoolmates are asking questions. The children are often neglected. I think there is a sign of a definite awakening in the villages where y o u n g people are teaching.

Another thing that has helped with these lads who are reading in Government schools is the new Bible Course Miss Reynolds and I made out for them. From fifth through tenth, every child has to pay fees unless excused. Formerly the Mission was able to do a little but for several years there have been no regular scholarships. They had not been very satisfactory as they were always given through the pastor and so the missionary had very little opportunity to contact the children. We were given some specials and decided to start this course giving scholarship help to those who passed the Bible examination for the class. The pastor and children have both been very happy with the plan. Last year we had about 60 to examine and this year there will be more. It means that the Bible is getting studied more than it has ever been before. Pastors are working with the boys and girls to help them be ready. Parents take a keen interest, too. A witness goes out to the non-Christian in this way, too.

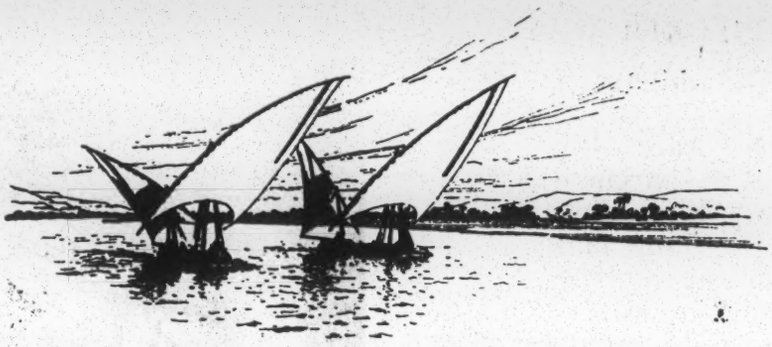
We are asking the women and girls who are studying the adult primer to come in on Aug. 13th for a time of i n t e n s i v e study and fellowship. August 28 to September 3 is our third Sargodha Bible Conference for Youth.

You will think that our whole emphasis is Youth, but we do have both women's and children's work. It is only that this is showing the most results and these who are able to teach the old and young.

—*Alice G. Hill,*

* * *

A Bible-reading Church is imperative—an essential for survival—in the world today. Literacy wings the feet of every advance for which we long and labor, whether spiritual, social or economic. Then let us, at all costs, achieve these wings, even if we must temporarily suspend our other endeavors for spiritual, social and economic uplift in any given group, in order to equip them with this winged vehicle for carrying forward the Church's every activity, pastoral, evangelistic and humanitarian. *Miss R. Redman* in Adult Literacy News Bulletin



VACATION DAYS

"I had a beautiful visit with mother and family in Jugoslavia," wrote Miss Frances Turk of El Obeid, The Sudan. "I was thankful to see them all alive. Poor little country of Jugoslavia! Fortunate are those of her people who have relatives or friends in the U.S.A. My people are wonderfully courageous and there is no compromising with the party in power."

* * *

Mrs. Sara E. Baker spent a month in Cyprus and felt the benefit in regaining strength and vigor. The cool clear air with its pine scent seems to do wonder for one needing rest and refreshment. Tomorrow we go from the mountain tops of Cyprus into the valley of service in Egypt.

"When I return from vacation, I shall go to Fowler Children's Home. I am looking forward eagerly to this new assignment and the opportunity to make some contribution to the work, other than preparation in the language. I am to supervise the day school of about 100 pupils; it is a real challenge to have the opportunity to teach and mold these young lives in the Christian Way."

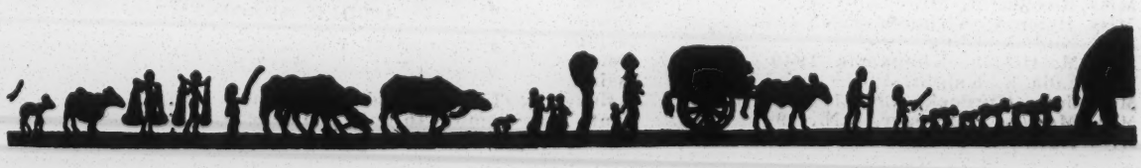
* * *

Dr. Helen J. Martin told of a restful vacation in Cyprus: "The pine-scented air, the magnificent mountain views, and the opportunities to walk for pleasure are bracing and reviving to body, mind and spirit."

Miss Eva M. Hewitt of Sialkot, Pakistan wrote from Rosenheim Lodge, Murree: "This is the time of rest for us, again we say 'Thank you' for the allowance for vacation at the weariest time of the year; we look forward to a lovely time of recuperation. Vacation is a time of rejuvenation in thinking and planning for the work, when we get ready our work for Bible classes and conferences, and get a long-range view of the year ahead. The quiet of the hills, the stilling of the constant knocking at one's office door, and the freedom from the continual seeing of crowds about, give place to a type of thought of which a person is incapable when 'petered out' under the stress of daily pressures."

* * *

Miss Beatrice McClellan was one of the many persons from our Mission in Egypt to enjoy the quiet, restful days among the beautiful pine trees and the wild flowers, and to see the magnificent sunsets in the mountains of Cyprus. "I am really thrilled with the prospects of the new leadership training course. I pray its use may be broadened through all the Church and that many others may be led to serve Christ in the way Miss Lydia Matta is doing. We praise God for her and the work she is doing; her beautiful spirit and a heart truly consecrated to the Lord bring others to love Him. It will be a real joy to work with her this coming year."



MY PILGRIM WAY

Away from the shimmering veils of heat,
Away from the brazen sky,
From the sere, parched earth
And the breathless nights,
From the far-flung plain
To the mountain heights,
I wend my pilgrim way.

Away to this distant mountain top
High up in the Himalaya sky,
From the furnace wind
And the driven sand,
From the sun-baked plain
To green fairy-land,
I wend my pilgrim way.

Away to this quiet resting place
And the misty mountain rains,
To the sunset peace
And the fragrant pines,
To green-arched trails
And paths that climb,
I wend my pilgrim way.

Away to the rest of the mountain top
To the quiet evening peace,
To the winds that blow
From the lands afar,
To the snows that gleam
'Neath the evening star,
I wend my pilgrim way.

O God, Thou art here on the mountain top,
Thou Refuge, Thou Source of Peace!
Renew us now
With refreshing streams
And make us rest
In Thy great love,
As we wend our pilgrim way.

—June 30, 1930

Troodos, Walk on "Hog's Back," Cyprus. Favored vacation spot of some of our Egypt missionaries.

Secretary's Note: Among the old files, Miss Thompson found this unsigned poem. We would appreciate knowing what missionary wrote it.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss Margaret Gettemy, 1949 ..... Tanta
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 ..... Khartoum North
Miss Beverly J. Day, 1950 ..... Atbara
Miss Marian C. Davidson, R.N., 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss Mildred M. Cooke, R.N., 1951 ..... 27 Monk St., Ottawa, Canada

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

TEMPERANCE AND REFORM

We urge you to write your own Congressmen, House Office Building, Washington 2, D. C., asking them to support the following bills. Thousands of letters should go in. They should not be long but should contain one or two sentences setting forth your reasons for demanding the support of such legislation.

This is not a glamorous or exciting thing to do but *it is something we can do and must do.*

H.R.1749, Rees — to get alcoholic beverages out of the camps and their vicinity.

H.R.3490, Boggs — increasing the penalty for violation of the narcotics law.

H.R.2187, Bryson—to prohibit the manufacture, sale, transportation, importation and exportation of alcoholic beverages during the present period of international tension.

H.R.2188, Bryson—to prohibit the transportation of alcoholic beverage advertising in interstate commerce and ban its broadcasting over radio and television.

H.R.3263, Mills—to require all shipments from countries permitting sale of opium for non-medical purposes to have name of country marked in large letters.

SKID ROW, TWO YEARS LATER

It's booming, says the Chicago *Daily News.*

Two years ago, the *News* sent Frederick Bird and William Mooney after the Skid Row story which, with texts and pictures, added up to one of the country's journalistic masterpieces. A series to breed nightmares.

Now the Chicago *News* has sent out the same men—and they return with the same story. "Dives roar, Drink rages, Blood flows." "Human debris sprawls on the walks." Men broke, sick, despairing. Men who were always a poor risk. Other men who once drank in clubs instead of alleys. Professional men, successful business men once—derelicts now.

Chicago has not solved the problem. It has not solved the problem because it does not recognize the fact that Skid Row has two ends—the end where they come in and the end where they go out — to the morgue and the potter's field. Redeeming just one alcoholic is a monumental task and a monumental achievement, when it takes place. Alcoholics Anonymous estimates that it has helped more than 20,000 alcoholics to get upon their feet.

Put your finger on this: we are making alcoholics at least ten times as fast as we are curing them! Ten years ago, there were 600,000 alcoholics in the land. Today there are 950,000!

If we are ever to get anywhere in dealing with this problem, we will have to deal with *both* ends of Skid Row. We will have to stop, or at least greatly reduce, the inflow before we will have the slightest chance to check the outflow to the morgue.

When they enter, they are moderate drinkers. When they approach the end, they are alcoholics. When they reach the end, they are almost always dead. *Clipsheet*

"Ten million GIs have learned to know and like beer much earlier than they would have as civilians. For five years there has been no need to 'sell'. UNCLE SAM HAS BEEN YOUR SALES MANAGER AND THE BEST YOU EVER HAD."—Statement made by Kenneth Laird, Advertising man, to the Wholesale Beer Association of Ohio, February 7, 1947 reported in *Brewer's Journal,* March, 1947.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

LATIN AMERICA

Because the inauguration of the new church year will bring changes in our study and Reading Course programs, it seems wise to make a beginning in introducing Latin America books in preparation for the January study.

We Americans: North and South by George P. Howard. Cloth $2.00, paper $1.25.

The Style: This is a forthright book; I can think of no better term. There is a minimum of theorizing; there are no long involved sentences; they are short and to the point; the topics are simply stated, and briefly but adequately developed. Dr. Howard writes like the man of action that he is.

The Content: He shows us the forces that have shaped Latin America; he gives us intimate pictures of personalities; he shows us Protestant hospitals, schools and other enterprises. One of his best chapters is that called "Questions and Answers." In a page, a half-page or only a paragraph, he asks a brief question and gives a brief answer on such questions as: Is Protestantism growing? What are the most urgent social problems? What about alcohol education? What is the influence of American business? How Roman Catholic is Latin America? The high point of the book is found in Chapter 10 where he gathers up, not the facts, but rather the significance of the facts, and answers the question, "Why an Evangelical Witness?"

Guide by Carol M. Morgan. Paper $.50.

He Wears Orchids by Elizabeth M. Lee. Cloth $2.50, paper $1.25. The men and women of this book include an outstanding botanist, a nurse, a businessman, a musician, an expert on leprosy work, a bishop's wife, a senator, pastor, writers. Some are of Italian, French, or German parentage, others of indigenous Indian stock; some cultured and highly educated, others less so. Their mother tongues vary; many speak English. Though different in many ways, yet they have one thing in common; they are Evangelical Christians and try to follow our Lord Jesus Christ.

The book takes its title from the first story—there are 18 in all—the story of a German immigrant boy who became the owner of his father's orchid farm and is today nationally recognized as Brazil's leading botanist. The book differs from the two described above in that it is definitely a "reader," but managing to accomplish the difficult task of entertaining and giving a true cross section of the Evangelical Church in Latin America.

Looking South by Constance M. Hallock. Boards $2.00, paper $1.25.

Why are we always amazed to find that people of other nationalities in spite of external differences are, in their inward natures just like us? Even our experienced author was surprised to find that the chief concern of the young Latin American Evangelicals (Protestants) was to have our young people come to know the *people* themselves; the families of their churches. You will meet these young people not only in their own countries but in colleges, hospitals, industrial plants and farming projects of North America.

While inwardly alike, outward circumstances in their own countries vary widely. There are "old country" customs and traditions to be dealt with; differing economic conditions; language barriers and problems

growing out of illiteracy. And then there is always the hard-to-remember fact that the Evangelical Church is still a minority group in Latin America. Written for young people, the whole book is "breezy and interesting."

Guide by Mary G. Taylor. $.50.

Workbook on Latin America by Mrs. E. D. McKune. Thirty-two mimeographed pages in fiberboard cover. 50c. Contains Program suggestions especially for users of the adult and youth texts, *We Americans: North and South; He Wears Orchids; Looking South.* Maps, tests, quiz suggestions, study outlines, playlets, poems, familiar hymns in Spanish language, etc.

Other Latin American material will be reviewed in the November *Magazine.*

CHURCHES FOR OUR COUNTRY'S NEEDS

Continuing the Home Mission theme for the November study, we present:

The Third Wish by Eleanor Hull. Cloth $2.00, paper $1.25. Here is the story of a teen-age problem child who, by "finding herself" through the church, solved not only her own problems but also those of her complacent family who weren't aware that they had any. Grown-ups read this story with great profit!

Hungry Hollow by Anna Rose Wright. Cloth $2.00, paper $1.25. For Junior grades, 4, 5, 6. A city boy, two mountain boys, a mission doctor, some baby catbirds, a pet black snake named Loretta; mountain ways and customs; the hospital, the church, the school; fun, humor and adventure: these make a splendid adaptation for Juniors of the home mission theme.

Guide by Vesta Towner. Paper $.50.

Davey in the Sand Hills by Anne M. Halliday. Cloth $2.00, paper $1.25. For Primary grades 1, 2, 3. Davey Cameron spends the summer trekking over the sand-hill country of Nebraska with his father, helping to hold vacation Bible schools. There's adventure in that and more adventure too by way of a round-up, a fishing trip and a mystery in their trailer home.

Guide by Elizabeth Allstrom. Paper $.50.

GENERAL BOOKS

Tragedy and Faith in Korea by Horace H. Underwood. $.50. (55-page booklet) "After hostilities began in Korea on June 25, 1950, the need for an illuminating presentation of the facts, particularly as related to the Christian movement, became evident." Seldom has a book of this nature been made available so quickly, covering so grave and pertinent a problem.

Prayers for Others by Frank C. Laubach. $.10.

Literacy as Evangelism by Frank C. Laubach. $.05.

MISSIONARY MAGAZINE PLAYLET

Mimeographed copies of the playlet, *For My Family and My Neighbor Too,* which was presented at the 1951 WGMS Convention, are still available. Seven characters. Requires minimum of rehearsals. Emphasizes the value of the *Missionary Magazine* to all members of the family from the school child to grandmother. 5c for 1 copy; 25c for seven copies needed for the cast.

Keep heart, O comrade!
God may be delayed by evil,
But he suffers no defeat,
God is not foiled,
The drift of the world-will
Is stronger than all wrong.

—Walt Whitman

Tributes

Mrs. J. B. Ross

The Women's Missionary Society and the entire congregation of the Jefferson United Presbyterian Church of Baxter, Pa., wish to pay loving tribute to the memory of Mrs. J. B. Ross, who was called to her heavenly home April 8, 1951 after a long illness.

We shall remember her for her gentle, kindly manner and patient and uncomplaining spirit. She gave freely of her time, talent and means to the work of the Master and the community.

She was a Life Member of the Ladies' Missionary Society, and her greatest joy was in generous giving to missions. She served as president of our society for sixteen years.

We extend to her husband and daughters our love and prayers; commending them to the comfort of the Master, who said, "Well done good and faithful servant; enter thou into the joy of thy Lord."

Committee
Mrs. G. C. Barrett
Mrs. S. T. Kelso
Mrs. J. V. Mountain

Susan Mitchell Morrison

The Evening Missionary Society of the Bellevue United Presbyterian Church pays loving tribute to the memory of Susan Mitchell Morrison who was called to her eternal home on May 3, 1951.

Mrs. Morrison was one of the quiet Christian characters whose sterling worth only eternity will fully reveal. One marked characteristic was her love for little children. She was continually seeking without ostentation to bring happiness to others. In so far as her health would permit, she was active and loyal in her attendance and service in the Bellevue Church.

Her gifts whether of her own making or otherwise were of highest quality. In her Bible Class and the Missionary Society she has left a fragrant memory and an inspiring influence.

Committee
Mary Arthur
Mrs. H. E. Cottrell
Mary M. Jamieson

Mrs. Ella Harbison

The Women's Missionary Society of the Rocky Springs Church of New Galilee, Pa., wishes to pay tribute of love and affection to the memory of one of our members, Mrs. Ella Harbison who passed away recently. She was a loyal and active member for many years. We extend our sincere sympathy to her loved ones. We miss her presence.

Committee

Miss Christine MacInnes

The members of the Women's Missionary Society, United Presbyterian Church, Newton, Massachusetts, wish to pay a tribute of love and respect to the memory of a dear departed sister in the person of Miss Christine MacInnes, who served the Lord humbly and faithfully as a member of our communion for over fifty years.

Her last evening on earth was spent at the church she loved and supported most generously—and the word of her passing at an early hour the following morning was a profound shock to our entire congregation.

Beloved by all—the memory of her gracious life amongst us, her kindly manner at all times, her interest and devotion to all branches of our church work, will remain a blessing and a benediction as long as memory remains.

To her constant companion throughout the years; her beloved sister Effie, also an esteemed member of our church family—we extend our understanding sympathy and commend her to the loving care of our heavenly Father.

Committee,
Mrs. Benjamin Hyde
Mrs. Charles Hays

Sara B. Houk

The Women's Missionary Society of the Ira Leeper Bible Class of Center U. P. Church pay tribute to the memory of Sara B. Houk who died at her home, May 16, 1951.

She was a teacher in the Bible School and treasurer of our missionary society for many years, and a worker in the W.C.T.U.

She loved flowers and delighted in bringing them to the church.

As a group we are thankful for her life and influence, and suffer a loss at her passing. "Precious in the sight of the Lord is the death of his saints."

Mrs. Jos. Baldwin
Mrs. Chas. Wellhausen

Lydia Mae Gardner

The Isabelle McGilvray Simpson Bible Class and the Women's Missionary Society of the Donora, Pennsylvania, First United Presbyterian Church pay loving tribute to the memory of Lydia Mae Gardner, who died on July 22, 1951.

Mrs. Gardner's chief interest in the work of the church was centered in the missionary society, of which she was a life member, and the Sabbath School, where she taught for many years. She was exceptionally well informed on Bible history, and taught with intense interest, until ill health forced her to give up her work. At the

time of her death she was secretary of the Missionary Society.

Her faithfulness and leadership will be missed greatly. We who have known and worked with her, extend our sincere sympathy to her family, and commend them to the care of Him, whom she loved and served.

Committee

Mrs. E. Catherine Brenner

The members of the Women's Missionary Society of the Carnegie U. P. Church wish to pay tribute to the memory of Mrs. E. Catherine Brenner who was called to her heavenly home, August 7, 1951. We shall remember her for her kindness, love and devotion to all. At her death she was assistant *Prayer Cycle* leader.

We extend our sincere sympathy to our pastor who is her son, Dr. Scott Brenner, and family, and to all her many friends and loved ones. We believe the Master said, "Well done, good and faithful follower, enter thou into the joy of thy Lord."

Committee
Mrs. James Rogers
Mrs. Charles R. Ramsey

Mrs. Jane Sturgeon Ray

The Women's Missionary Society of the United Presbyterian Church of Riverside, California, wishes to pay a loving tribute to the memory of Mrs. Jane Sturgeon Ray, widow of Rev. Dr. James F. Ray.

Mrs. Ray was called to her Heavenly Home, June 24, 1951. Her long years of loyal service to her church and Master will continue to be an inspiration to all who knew her.

At the time of her death, she was one of the representatives of our church to the board of the Women's Association of the West.

We extend our sincere sympathy to her loved ones and commend them to God's loving care.

Committee
Mrs. Pearl Baird
Mrs. Flora Hawthorne

Miss Jean E. Liby

The members of the Eva D. Huey Missionary Society of the West Side United Presbyterian Church of Monmouth, Illinois, wish to pay loving tribute to the memory of Jean Liby who was called to her heavenly home, August 12, 1951.

We extend our sincere love and sympathy to her family. We thank God for her faithful, kind and cheerful personality. In the thirty-one years she lived Jean was always ready and willing to do her full share of her Master's work. Surely Jesus had in mind such a one as Jean when He said, "Blessed are the pure in heart for they shall see God."

She will be sorely missed by all of us.

E.D.H. Members

ROMANTIC BEGINNINGS

(*Continued from Page* 82)

of Dr. Scroggs should not be lost by the church. 1. The great importance of permanency in pastoral relation. 2. The advantage in the long run of steadfast adherence to principle.' "[7]

Dr. Scroggs labored here and at Fairfield until his death in April, 1873. His body was buried in the Fairfield cemetery near the grave of the Reverend John Cree. In 1886, Dr. George Vincent, of Westminster College, became the pastor. He was the only pastor who served Donegal as a single charge. It was during his pastorate that the name was changed to Fairmont. Before his pastorate, Rev. W. H. Vincent, who organized the Ligonier congregation, 1877, supplied the Donegal pulpit.

Following Dr. Vincent's pastorate, Fairmont has enjoyed the services of capable men: J. O. McConnel, 1888-1893; Thomas L. Jamieson, 1894-1897; R. A. Rockwell, 1899-1903; W. T. Brownlee, 1904-1907; E. H. Carson, 1909-1913; Arthur L. Kenyon, 1915-1925; J. E. McCall, 1926-1928; John A. Rankin, 1930-1939; Norman Webster, 1941-1943. The Rev. James C. Stormont has been the pastor since 1943.

And so will be completed, this year, one hundred and fifty years of service of the Fairmont Church after more than a quarter of a century of romantic beginnings in rugged early Pennsylvania.

[7] "What the Records Tell," (printed by the) Ligonier Echo, Ligonier, Pa., 1927, page 22.

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Rev. F. C. Patterson ..... Kayenta, Arizona
Mr. F. E. Plank ..... Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones
701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter ..... 1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge ..... Monmouth, Ill.
Miss Mae Beveridge ..... Monmouth, Ill.
Miss Sallie E. Dickey
c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman ..... Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal ..... Frenchburg, Ky.
Miss Caroline Arndt ..... Frenchburg, Ky.
Miss Alice Childs ..... Frenchburg, Ky.
Mrs. Florence Eiler ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Helen McCoy ..... Frenchburg, Ky.
Miss Dorothea McKissick ..... Frenchburg, Ky.
Miss Betty McMartin ..... Frenchburg, Ky.
Miss Reba Moody ..... Frenchburg, Ky.
Miss Winifred Moore, Sec. ..... Frenchburg, Ky.
Miss Cornelia Morse ..... Frenchburg, Ky.
Mr. Odell Parrott ..... Frenchburg, Ky.
Mr. Robert Randall ..... Frenchburg, Ky.
Miss Joyce Rode ..... Frenchburg, Ky.
Mrs. Leah Stephens ..... Frenchburg, Ky.
Miss Roberta Stewart ..... Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady ..... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. Donald Graves ..... Frenchburg, Ky.
Miss Emma Holke ..... Frenchburg, Ky.
Business Manager ..... Frenchburg, Ky.
Miss Mary Cochran, R.N., Supervisor ..... Frenchburg, Ky.
Miss Caroline Laird, R.N. ..... Frenchburg, Ky.
Miss Effie Frazier, R.N. ..... Frenchburg, Ky.
Miss Bernie Phelps, Aide ..... Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech. ..... Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian ..... Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Larue Millen, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Fillier ..... Ezel, Ky.
Miss Doris Jean Gieser ..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ..... Ezel, Ky.
Miss Anna Louise Hochstettler ..... Ezel, Ky.
Miss Beulah Hogan ..... Ezel, Ky.
Miss Jean Jardine ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Mrs. Thomas Moore ..... Ezel, Ky.
Miss Gene Purdy ..... Ezel, Ky.
Mrs. Rebecca Rodkey ..... Ezel, Ky.
Miss Ruth Streblow ..... Ezel, Ky.
Miss Eleanor Timmerman ..... Ezel, Ky.
Miss Frances Widstrand ..... Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room ..... Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.) ..... Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook ..... Ezel, Ky.
Mr. Courtney Centers, Maintenance ..... Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent ..... Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemanie, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
Mrs. K. P. Thomas ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. H. W. McKeldin, Assistant ..... Camden, Ala.
Mrs. Minnie B. Alford ..... Camden, Ala.
Miss Climmie B. Allen ..... Camden, Ala.
Mr. William B. Ballard ..... Camden, Ala.
Mrs. T. C. Cotten, Bible ..... Camden, Ala.
Mrs. Amanda E. Freeman ..... Camden, Ala.
Mrs. S. P. Marsh ..... Camden, Ala.
Mr. E. C. Moody ..... Camden, Ala.
Mr. Alexander Sanders ..... Camden, Ala.
Mrs. Margaret Sanders ..... Camden, Ala.
Mrs. Mamie L. Smith ..... Camden, Ala.
Miss Nora F. Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Miss Mabel L. Thomas ..... Camden, Ala.
Mr. James Tyree ..... Camden, Ala.
Miss Bertha L. Washington ..... Camden, Ala.
Miss Lizzie M. Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Mrs. B. D. Bridges, Cook ..... Camden, Ala.
Mrs. S. W. Rivers, Matron ..... Camden, Ala.
Mrs. Willie Simmons ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. ..... Henderson, N.C.
Miss Gertrude Allen, R.N. ..... Henderson, N.C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N.C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy ..... Knoxville, Tenn.
Miss Eleanor Miller ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church missionary ..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mr. B. T. Ridgeway ..... Miller's Ferry, Ala.
Miss Sara L. Brooks ..... Miller's Ferry, Ala.
Miss Virginia Dillard ..... Miller's Ferry, Ala.
Mrs. Pearlie Ephraim ..... Miller's Ferry, Ala.
Miss Eunice Holley ..... Miller's Ferry, Ala.
Miss Ruby P. Houston, Music ..... Miller's Ferry, Ala.
Mrs. Marcella Latham ..... Miller's Ferry, Ala.
Mr. William E. Lee ..... Miller's Ferry, Ala.
Miss Bernice Mallard ..... Miller's Ferry, Ala.
Miss Darthular Mangram, Secretary ..... Miller's Ferry, Ala.
Miss Minnie Murphy ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mrs. Laura Ridgeway ..... Miller's Ferry, Ala.
Miss Martha Marshall, Nurse ..... Miller's Ferry, Ala.
Miss Gladys Ross, Bible ..... Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron ..... Miller's Ferry, Ala.
Mrs. Alberta B. Stevens, Girls' Matron ..... Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. ..... Prairie, Ala.
Miss Constance Bridges ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Miss Ruth Wells ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren
188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White
825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend and Miller's Ferry Churches)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Marjorie J. Dye, 1950 — Cairo
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Millie I. Kelso, 1946 — Luxor
Miss Lois D. Kingan, 1926 — Benha
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Fayoum
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Esther W. Wilson, 1919 — Luxor
Miss Laura B. Wright, 1921 — Minia

ON FURLOUGH

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Nellie V. Hill, R.N., 1945 — R. D. 1, Fayette City, Pa.
Miss Jeanette L. McCrory, 1916 — Sterling, Kans.
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 — 352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 — Lewis, Iowa
Miss Margaret A. Work, 1924 — E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Sargodha
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1926 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret J. Fehlman, 1913 — Sheikupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Louise E. Scott, 1916 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 — 145 Pennsylvania Ave., Wichita, Kansas
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Cole, 1919 — Wad Medani
Miss Una Cole, 1918 — Gedaref
Miss Marian I. Farquhar, 1945 — Nasir
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Rosaltha Kenagy, 1950 — Language Study, Cairo, Egypt
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Helena G. Tetley, 1951 — Khartoum North
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Ruth E. Wilson, 1951 — Khartoum North
Miss Joan E. Yilek, 1948 — Gambella

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 — Box 89, Fairmont, W. Va.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Martha A. Maxwell, R.N., 1951 — Addis Ababa
Miss Ruth E. McCreery, 1950 — Addis Ababa
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji

(All Maji, Sayo and Gorei mail:
Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 — 5857—29th St. N.W., Washington, D. C.
Mrs. Ruth L. Walker, 1923 — Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Josephine L. White, 1951 — Greensboro, Vt.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Lucy Lightowler, 1921 — 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
M. Stella Robertson, 1922 — c/o Barclay's Bank, D.C.&O., Circus Place, London E. C. 2, England
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 21, Pa
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Mr. and Mrs. Judson W. Allen ..... Cairo
Dr. and Mrs. E. M. Bailey ..... Cairo
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Dalton Galloway ..... Tanta
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Norman A. Kraft ..... Assiut
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Mr. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. Fred S. McGeoch ..... Tanta
Dr. and Mrs. H. A. McGeoch ..... Alexandria
Rev. George E. Morrison ..... Cairo
Mr. and Mrs. W. W. Nolin ..... Assiut
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

ON FURLOUGH

Dr. and Mrs. Paul W. Jamison ..... 409 W. Dickens Ave., Chicago, Ill.
Rev. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... Westminster College, New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... Monmouth College, Monmouth, Illinois
Rev. and Mrs. W. A. McGill ..... 20 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. R. T. McLaughlin ..... 6346 Homer St., Philadelphia 44, Pa.
Dr. and Mrs. Gordon Parkinson ..... Due West, S. C.
Rev. and Mrs. James W. Pollock ..... 3944 McClure Ave., Pittsburgh 12, Pa.
Dr. and Mrs. C. P. Russell ..... 600 Schaff Bldg., Philadelphia 2, Pa.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch ..... Dhariwal
Rev. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. Ralph Blocksma ..... c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy ..... Taxila
Rev. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
Rev. and Mrs. H. J. McGuill ..... Taxila
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Dr. and Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Jhelum
Dr. and Mrs. John Vroon ..... c/o United Christian Hospital, Lahore
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter ..... 2918 Regent St., Berkeley 5, Calif.
Rev. and Mrs. J. D. Brown ..... Payne Missionary Apts., Princeton, N. J.
Dr. and Mrs. J. H. Colvin ..... R. D. 1, Sussex, Wis.
Rev. and Mrs. C. Emerson McBane ..... 424 W. 9th St., E. Liverpool, Ohio

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair ..... Wanglel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Atar, via Malakal
Rev. and Mrs. W. B. Anderson, Language Study ..... Cairo, Egypt
Rev. and Mrs. S. Robb McLaughlin ..... Language Study, Cairo, Egypt
Rev. and Mrs. Willard M. Galloway ..... El Obeid
Rev. and Mrs. T. Matthew Gilliland ..... Malakal
Mr. and Mrs. Chas. E. Jordan ..... Nasir, Upper Nile Province
Dr. and Mrs. W. Don McClure ..... Gambeila
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. Wm. H. Philips ..... Gedaref
Rev. and Mrs. K. E. Rasmussen ..... Doleib Hill, via Malakal
Dr. and Mrs. A. G. Roode ..... Akobo, via Malakal
Rev. and Mrs. A. Mac Roy ..... Nasir, Upper Nile Province
Dr. and Mrs. Ried F. Shields ..... Khartoum
Mr. and Mrs. Milton H. Thompson ..... Obel, via Malakal

ON FURLOUGH

Rev. and Mrs. W. B. Adair ..... 221 E. Main St., Sterling, Kansas
Rev. and Mrs. Leander Finley ..... 317 Virginia Ave., Havertown, Pa.
Dr. and Mrs. Robt. G. Gordon ..... 18 N. Portland Ave., Ventnor, N. J.
Rev. and Mrs. H. T. Walker ..... 302 W. Main St., Xenia, Ohio
Mr. and Mrs. E. Alan Webb ..... New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels ..... (Ghimeera) address: Addis Ababa
Dr. and Mrs. D. C. Henry ..... (Gorei) address: Addis Ababa
Mr. and Mrs. Donald A. Reihmer ..... Addis Ababa
Mr. and Mrs. Phil R. West ..... (Maji) address: Addis Ababa

ON FURLOUGH

Dr. and Mrs. F. Wm. den Dulk ..... Frontier Nursing Service, Hyden, Ky.
Mr. and Mrs. Fred L. Russell ..... 1131—32nd Ave., Seattle 44, Wash.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor ..... R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... 344-14th St. Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson ..... Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell ..... R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon ..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam ..... 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. John H. Stewart ..... 302 N. 8th St., Tarkio, Mo.
Dr. and Mrs. S. C. Picken ..... E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith ..... North Bend, Nebraska
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson ..... Assiut
Miss Margaret W. Anderson ..... Assiut
Miss Clara Carlisle ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss E. Marguerite Ford ..... Cairo
Miss Margaret B. Guille ..... Cairo
Miss Dorothy E. Hagman ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Martha A. Oyler ..... Cairo
Miss Edna R. Parkinson ..... Assiut
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Beatrice Taylor ..... Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown ..... Taxila
Mr. Thomas J. McLaren ..... Rawalpindi
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer ..... Omdurman
Mr. John J. Koehler ..... Abwong
Rev. Wayne Pethick ..... Obel
Dr. and Mrs. Ronald Trudinger ..... Abwong

ANNUAL CONVENTION
OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Detroit, Michigan, June, 1952

OFFICERS

President ..... Mrs. William H. Hughes, 590 Allison Avenue, Washington, Pa.
First Vice Pres. ... Mrs. Arthur R. Armstrong, 125 Argonne Dr., New Kensington, Pa.
Second Vice Pres. ..... Mrs. B. A. Bates, 10381 Somerset Road, Detroit 24, Mich.
Secretary ..... Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.
Treasurer ..... Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

NEGRO MISSIONS

(*Continued from Page* 114)

country. If I speak for this class it could be said that I speak for our generation. We would like to put first things first. We all want a peaceful world in which to live and work. The attention of the world at this time is focused upon something which has to come before peace. Peace depends on it. I refer to something which has to do with truth, justice and honor. It concerns the faith we have in people and in ideals. It is the dignity of human character which comes from this combination. We did not ask for that dignity. History did not give us the option to withdraw from it.

As we leave high school you can be assured that we will endeavor to be equal to the job ahead, for we want unity, peace, and concord in our world of tomorrow. We want the right to stand together and to take the initiative in building the kind of world we would like. We are sure that our high school training will serve us well.

Percy Lee Cunningham

WORSHIP SERVICE

(*Continued from Page* 75)

influence, opportunities, calls, powers and gifts sufficient for the work in the white harvest fields.

Oh, what would be the results if we would only work as hard for the spiritual harvest as we do for the material harvest! What a joyous reward would be ours as we came rejoicing bringing in the sheaves.

Yes, t o d a y from Jacob's well Christ's call to us is: "Lift up your eyes and look on the field, your field of labor which is ripe unto the harvest. No one needs to want for a field of labor. Then

"R i s e — to world-wide-harvest speed.
The whitening fields stretch on and on.
Few the laborers are indeed,
But great the work that must be done."

(*Silent meditation* while the organist plays softly; the hymn, "Bringing in the Sheaves." Or have it sung softly as a solo.)

CHOICE

Dame Summer dances to her death
With lavish hand nor thinks to hoard;
But greedy man 'till his last breath,
Heaps high her gold, then dies by sword.

—Virginia McAdoo Daniels, Fort Ligonier Poetry Society.

(*By permission of the author*)

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